

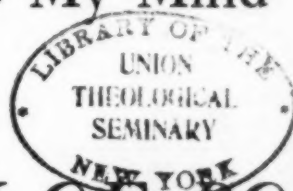
# *The* CHRISTIAN CENTURY

## *A Journal of Religion*

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What the War Did to My Mind

By Paul Jones



## *MARCH SURVEY OF BOOKS*

- |                                   |                              |
|-----------------------------------|------------------------------|
| The Russian Experiment . . . . .  | By Paul H. Douglas           |
| Theism Versus Humanism . . . . .  | By Edgar Sheffield Brightman |
| In Defense of Free Will . . . . . | By T. V. Smith               |
| Recent Books on China . . . . .   | By Paul Hutchinson           |
| Studies in Worship . . . . .      | By Von Ogden Vogt            |
| Darrow on Prohibition . . . . .   | By Charles Stelzle           |
| The Holy Communion . . . . .      | By Edgar Dewitt Jones        |
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The Klan Is Dead; Long  
Live the—?

An Editorial

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Fifteen Cents a Copy—March 8, 1928—Four Dollars a Year

MAR 6 1928

# The CHRISTIAN CENTURY

March 8, 1928

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## Contributors to This Issue

I HAVE asked the privilege of writing, for this issue, the information that the editors give us weekly about the men and women who are making The Christian Century. I did this just as soon as I had taken my first glance at the page proofs, for I immediately said to myself, "How can the clipped statements of fact they usually put in that printer's box give an adequate impression of the range of contributors to a paper like this?"

SUPPOSE they began by saying, as they generally do: "PAUL JONES, bishop of the Episcopal church, without diocese; secretary of the fellowship of reconciliation." What earthly sense does that give of the struggle that took place over Bishop Jones's pacifism at the time of the war, and that makes it so enduringly valuable to all of us to have a testimony from him on "What the War Did to My Mind"? Bishop Jones's resignation, under pressure, of the diocese of Utah, and his transfer to the leadership of the great pacifist fellowship, makes him one of the marked Christians of the world today.

THEN, right along with Bishop Jones, comes an article from a Methodist preacher in West Lafayette, Indiana, the Rev. MELVIN C. HUNT, who is simply describing the sort of thing that goes on, world without end, in preachers' meetings. I ask those of you who attend those meetings whether the picture is overdrawn.

BUT I confess that it was the names of the men who have reviewed the books that came to me with the biggest surprise. Here, one right after another, I found Prof. PAUL H. DOUGLAS, who is probably the best informed man in the United States on economic conditions within present-day Russia; Prof. EDGAR SHEFFIELD BRIGHTMAN, who fills that famous chair of philosophy in Boston university which Borden P. Bowne once held; RAYMOND KRESENSKY, the poet whose Good Friday poem, "Men Follow Simon," published last year in The Christian Century, has been republished and recited in all parts of the world; T. V. SMITH—most people think of him as the brilliant professor of philosophy at the University of Chicago, but I can never think of him save as the debater whom I heard slaughter Will Durant on the values of democracy; VON OGDEN VOGT, who writes the books on church ritual and esthetics that become standard from the day they leave the press; CHARLES STELZLE—what a perfect choice to handle a book by Clarence Darrow!; EDGAR DEWITT JONES, that sparkling representative of the pastorate. You will hardly credit it, but there they all are, gathered in a single book survey!

AND then there are my poets again. I've talked about them before. But this week, all on one page, I find something by KATHARINE LEE BATES, whose "O beautiful for spacious skies" comes ever closer to being our real national hymn; DWIGHT BRADLEY, who won The Christian Century's poetry award last year; CHARLES G. BLANDEN, remembered particularly here in the Chicago region from the days when he was the star contributor to B. L. T.'s Line-o'-type column. And there's a very welcome newcomer, too, CARRIE WARD LYON.

I NOTICE three new names, also, signed to articles in the "News of the Christian World" pages. A. A. HEIST is the minister in Denver who has figured so conspicuously in the recent strike as representative of the American Civil Liberties union. R. CARY MONTAGUE—what a perfect Virginia name!—is in charge of social service for the Episcopal dioceses of the old dominion. WILLIAM R. KROLL is a New York journalist.

AS I read this table of contents over again I feel impelled to murmur, in the style of the ancient showmen, "All for the price of one admission!"

THE FIRST READER.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLV

CHICAGO, MARCH 8, 1928

NUMBER 10

## EDITORIAL

**B**EGINNING at Montreal on March 18, where he preaches at the American church, Dr. Charles Clayton Morrison will make a study of the church situation in Canada, extending as far westward as Saskatoon and Regina. He will meet groups of churchmen—lay and

### Dr. Morrison's Tour Of Canada

clerical—in the chief cities of the dominion, and hold conferences designed to disclose the actual status of the union movement, consummated in June, 1925, when the Methodist, Congregational and Presbyterian denominations became the United church of Canada. All the world has been eagerly watching this most ambitious step toward Christian unity.

Doctor Morrison was present at the great consummation service in Toronto in 1925. He goes now to study the union "three years after." He will write his findings and impressions in a series of articles for *The Christian Century*. While Doctor Morrison will preach in the leading centers of Canada, and will address audiences other than church congregations with his message on "America's Peace Policy," his plans call for much more listening than speaking. He hopes to have conferences not alone with United churchmen but with the continuing Presbyterians, the Anglicans, the Baptists and others, and to be able thereby to make a fair interpretation of the total protestant situation in Canada in relation to the union movement.

### Mr. Kellogg Resumes World Peace Correspondence with M. Briand

**A**FTER some delay, the state department has taken up again the correspondence with France on the renunciation of war. The new note dispatched on February 28 will come as a surprise to European opinion as well as to those American skeptics who have assumed that the negotiations had reached an impasse. In renewing the correspondence Secretary Kellogg calls attention to the inconsistency in M. Briand's protestation that France, because of her obligations under the covenant of the league of nations, is unable to become a party to a multilateral treaty unqualifiedly renouncing war, but is able to sign an identical bilateral treaty with the United States alone. "It is hardly to be presumed," says Mr. Kellogg, "that members of the league of nations are in a position to do separately something they cannot do together." The note does not suggest any formula by which the apparent contradiction

between league obligations and the renunciation of war can be resolved—that is a matter for France and other league members to work out for themselves. But Mr. Kellogg speaks with great candor when he says that "it seems idle to discuss either bilateral or multilateral treaties unreservedly renouncing war" if members of the league of nations "cannot without violating the covenant of the league agree among themselves and with the government of the United States to renounce war as an instrument of national policy." On the other point of difference between the two statesmen, namely, that of "aggressive war," Mr. Kellogg stoutly maintains his position that the inclusion of any qualifying word limiting the kind of war which is to be renounced, together with a definition of an "aggressor," would weaken the instrument and confuse its meaning. He definitely sets forth what America means by the rejection of all distinctions between kinds of war when he declares that "the government of the United States desires to see the institution of war abolished." "From the broad standpoint of humanity and civilization," says Mr. Kellogg, "all war is an assault upon the stability of human society, and should be suppressed in the common interest."

### Government's Good Faith Amply Demonstrated

**T**HE IMMEDIATE EFFECT of Mr. Kellogg's note upon American opinion is no less important than its effect upon France and other nations. Whatever the outcome of this correspondence may be—whether France accepts our proposal and goes forward with the United States jointly to enlist the great powers in an outlawry treaty, or allows the matter to drop—the American government has now put its sincerity and good faith beyond question. It is highly important that American peace lovers of all schools of thought should recognize this. Hitherto the orthodox peace mind has not taken the Coolidge-Kellogg proposal at its full face value. The peace ideal has been so completely identified, since the war, with the concept of the league of nations that many people find it difficult to trust any other mode of thinking about peace. Such minds have regarded the Coolidge-Kellogg proposal with suspicion. And they have not hesitated to admonish others to beware of the Greeks bearing gifts. The offer of a multilateral treaty renouncing war was too good to be sincere. It was interpreted as an attempt by our state department to rescue it-



self from a diplomatic hole by putting the French foreign office and the league of nations in a deeper one. If these cynical interpreters of our government were correct, Mr. Kellogg should have stopped right where he was after receiving M. Briand's last note. Here was diplomatic victory enough. France contends that under her league commitments she is compelled to go to war under certain conditions. Here was a confession either of the general insincerity of European peace talk, or of the basic military character of the league of nations, or of an ulterior motive in France's original proposal of a bilateral treaty with America renouncing war, or of all of them together. But no. Mr. Kellogg would have M. Briand think again as to whether the multilateral treaty which the United States proposes may not consistently be signed by members of the league of nations, and even more consistently than the original bilateral treaty which France proposed. What M. Briand will think when he thinks "again," is important, but it is also important that the people of the United States shall now understand that their government is sincerely and gravely engaged in the initial stages of negotiating a peace pact whose significance dwarfs any attempt ever made to rid the world of the institution of war.

### Christian Union and Church Tradition

**"WHY ISN'T** our mission entering the new Church of Christ in China?" The question is being asked in hundreds of American congregations. For years there has been tacit recognition of the damage being done the Christian cause by the denominational divisions perpetuated on the mission field. Seldom have mission executives spoken without expressing hope that these divisions might soon disappear. Now a united church has been formed among Chinese evangelicals—and American Baptists, Disciples, Methodists, and even the missions of the United church of Canada are not in it. Why? The frankest facing of this demand so far printed in an American periodical is the article in the March number of *World Call* in which Alexander Paul, oriental secretary of the United Christian missionary society, tries to explain the situation to Disciples. He quotes from the constitution of the new united church, laying particular stress on two sections. In the first, the bond of union is said to consist, in part, of "our acknowledgement of the Apostles' creed as expressing the fundamental doctrines of our common evangelical faith." In the second, the divisional councils (synods) of the new church are given authority to hear and judge cases of suspected heresy arising in local churches. Doctor Paul holds that both provisions are so totally out of harmony with the traditional position of Disciples that the missions of that denomination could never enter a union including them. He also more than hints that they would never have appeared in the constitution of the new church had the Chinese been free to write that constitution without taking into account the traditional positions of the churches from which their missionaries came. Either way, it would appear that tradition is still a major factor, even in the formation of a church in a land where work has been in progress not much more than a century.

### A World-Wide Methodist Church?

**WHILE** the Disciples thus wrestle with the doctrinal basis of the new Chinese church, it is of interest to see that the Methodists are struggling with the much more concrete issues of church organization. An all-China conference of Chinese Methodists has just been held for the purpose of laying down the future procedure of that extensive denomination. While it is certain that the conference must have been under considerable indirect pressure to consider seriously entrance into the new united church, the findings do not indicate that the delegates contemplate any such course. Instead, they hold to the program of a single denomination, organized in all continents with local autonomy, but organically one throughout the world. No other part of protestantism, so far as we know, has in mind the same future that now glitters before the eyes of American Methodists. They expect to see a day come in which the wounds of the American civil war shall be sufficiently healed to make possible a reunion of the two main branches of the denomination in this country. There will then be a single Methodist Episcopal church, with a parliament of some sort to which delegates shall come from all lands, depending on the autonomy of its parts to insure their continued allegiance, and on the perfection of the organic connection to insure the church's universal power. If other branches from the Wesleyan stem wish to unite with this church, all well and good. But it will hardly be possible for this church to consider sinking its identity, or the identity of any of its parts, in other unions. It is a sort of ecclesiastical British empire scheme, which the Methodists take very seriously.

### Unfair Criticism of Dry Enforcement

**COMMENT** upon the methods employed in the collection of evidence concerning violations of the dry law, the occasional fatalities incident to the making of arrests, and the prosecution of both the offenders and the prohibition agents, requires discrimination. It is, to begin with, evident that the wet newspapers are doing their best to create prejudice against the dry cause by defining those who gather evidence as "snoopers," representing every bootlegger who is shot while resisting arrest as a martyr, and casting scorn upon the federal courts which, in every important case, have found those officers innocent whom the papers have painted as guilty of cold-blooded murder in the promotion of prohibition. Fairness is completely lacking in such presentations. Law-breakers do not commonly operate in the open streets; they must be uncovered where hidden. The "plain clothes man," whether detecting violators of the Volstead act or any other class of criminals, deserves better treatment than the contemptuous epithet of snooper and sneak. The sympathy which is given to the "murdered" bootlegger also frequently turns out to be somewhat disproportionate to his merits. There was the case, for example, of the good old man who was foully slaughtered—on the first page—for the negligible offense of making a few gallons of home-brew. The trial of his killer disclosed the fact that, when interrogated by officers as to his suspicious activities, the honest farmer opened fire on them



with a shotgun and blew the knee-cap off of one of them besides accomplishing certain other bodily perforations. Maybe they ought not to have returned the fire. Perhaps the wounded officer should have turned the other knee-cap and his companions should have taken cover. We do not dispute the point. But the custom of officers of the law to fire when fired upon is so nearly universal that it seems invidious to single out for a newspaper murder indictment the one who did so in this case. In brief, the reason why the wet papers are displeased with the way in which the dry law is enforced is that they do not want it enforced at all.

### But There Are Some Real Abuses

WHICH SAID, it must also be said that there are some real dangers of improper practice in the enforcement of prohibition. Cases are not wanting where over-eager officers have encouraged the commission of the offense for which they made the arrest. Common police practice and common decency both condemn such a procedure. There have been other cases in which the officers were too quick on the trigger. Hundreds of the prohibition officers are new to the business of law enforcement. This must necessarily be so, since there was no supply of trained and experienced men adequate to meet the demand. Green men, naturally nervous about the personal dangers incident to the occupation and perhaps unaccustomed to the use of firearms, could be expected to furnish a few premature explosions. This is no unimportant matter, either to the people who get shot or to the public which is concerned that the enforcement of law shall proceed without injury to the innocent and without unjustifiable violence to the guilty; but it can be explained without recourse to the theory that there is something peculiarly demoralizing to the moral sense in the occupation of enforcing the prohibition law. Such cases should be dealt with seriously and on their merits, without either the vicious exaggeration which the professional wets give to them or the easy nonchalance to which the dries may be tempted. Probably the worst abuses grow out of the practice of sending out enforcement officers to work on a commission basis. This comes to the same thing as the old and always objectionable device of splitting fines with the informers. An armed amateur sleuth whose pay depends upon making arrests may be as dangerous to society as an ordinary journeyman bootlegger. The thing they are trying to do needs to be done, but that is not the way to do it. The dries are not helping their own cause if they defend the abuses which exist in the system of enforcement, but that does not mean that they must give up the campaign because there are some who do not like the way it is carried on. Correct the abuses but go on with the work.

### Punishment for Crime: A Contrast

ON THURSDAY, February 23, Malachi Crowe was arrested in Kansas City, Kansas. He was charged with rape. Caught after a search of five months' duration, he was brought back to Chicago, arraigned, convicted, and sentenced to sixty years at hard labor. He began to serve

his term in the penitentiary at Joliet on Monday, February 27. This is swift punishment, and merited. Crowe was guilty of an atrocious crime, deliberately planned and carried out with fiendish ingenuity. He had even used the resources of a great newspaper to make his crime possible. That newspaper took the lead in finding him, having him arrested, and having him imprisoned. From the time of arrest to the time when prison doors shut on him for what is likely to be the rest of his life was four days. If punishment came as swiftly and as drastically as this in every case, the problem of disrespect for law might not be what it is in this country. But the American who bemoans the lack of confidence in our courts will do well, while approving the sentence given Crowe, to remember that Crowe was (1) poor; (2) a Negro; (3) not a member of any political gang or clique; (4) without influence of any kind. They will do well, at the same time, to ponder the reports in the press that Harry F. Sinclair is about to sail for a vacation in Europe.

### "The Catholics Here and Now" Also There and Then

IN AN ARTICLE in the Outlook for February 29, the well-known Catholic author, George N. Shuster, invites all who would form a true estimate of the relation of Catholicism to American political and social life to forget the things of far away and long ago and focus their attention upon "the Catholic here and now." The "anti-Catholic state of mind" which undoubtedly exists is, he thinks, as unreasonable as a prejudice that a young man of today might conceive against an otherwise charming young lady "were he to judge her by her more or less antiquated grandmother." Even so the culture of the United States, quite definitely Anglo-Saxon and protestant, seems to have "pursued a policy of mistaken identity in so far as the Catholic church is concerned. It has been so obsessed by a historical impression of what Catholicism is supposed to have been in Europe that it is unable to get a clear view of what Catholicism is now in America." There is some truth in this—but not much. If we were to assume that all American Catholics are modern replicas of Torquemada, the Duke of Alva, and Pope Alexander VI, we would be doing a ridiculous injustice. But the Catholic church of today is not the modernized granddaughter of the church of earlier days. It is the same church, proclaiming the same principles, glorying in its refusal to concede anything to the modern spirit. "Is it impossible," asks Mr. Shuster, "to accept the Catholic church in the United States as a given fact and to judge it on its merits?" It ought not to be. But that does not dispose of the illiberal utterances of the popes—the syllabus of Pius IX, the encyclical of Leo XIII on the Christian constitution of the state, the syllabus of Pius X condemning modernism, for example—so long as the Catholic church in the United States accepts them as authoritative and binding statements of truth. That acceptance is part of the "given fact." There is some argument as to whether these encyclicals are *ex cathedra* utterances and therefore infallible, but no American Catholic has ever repudiated any sentence in any of them and kept his standing in the church. It is impossible for him to do so. The

anti-modernist oath required by the *motu proprio* of Pius X in 1910 to be taken by all the clergy and all teachers in ecclesiastical institutions is also a part of the "given fact." That many Catholic laymen undoubtedly and many of the Catholic clergy probably neither know nor care anything about these requirements of their supreme authority, is fortunately true. But that does not do away with the fact that the Catholic church "here and now" is a church irrevocably committed to certain principles laid down there and then.

## The Klan Is Dead; Long Live the —?

THE KU KLUX KLAN is no more. Its decease, prophesied so often and so hopefully in these and other columns, officially arrived at midnight on February 23. Then, at orders from headquarters, each knight removed his bedsheet for the last time. And such of them as are still amenable to orders are presumed by now to have taken to the woods. At least, the klan, we are told, is to be succeeded by the Knights of the Green Forest. There is to be no masking in the new order. But there will be Hiram Evans, and we presume that the abandonment of the regalia of the past eight years will give the headquarters' outfitting department a chance to make another legitimate and extensive clean-up. For surely it will take considerable costuming to live up to the new title. One wonders—one cannot help wondering—what the Honorable J. Thomas Helfin would look like if and when appareled as a Knight of the Green Forest.

With the transition, out of the masks and into the green forest, the klan can be dismissed as ancient history. From the beginning it has been apparent that the order had no real vitality or power except as it operated in disguise. Tub Walters, the grocer's delivery boy, hidden under a bedsheet and brandishing a kerosene-soaked fiery cross, was a figure to inspire terror and command attention. But Tub Walters, with his features familiar to every onlooker, is just Tub Walters, the grocer's delivery boy. Any invisible empire which he may support will find it hard to acquire standing in the eyes of Tub's habitual acquaintances. Even the king klegle, formerly so potent in the politics of half a dozen states, must soon learn the bitterness of being dismissed as merely a retired dentist with a penchant for secret society doings.

But with the klan out of the American scene, it is fairly certain that some other organization will try to vault into the place thus vacated. The klan has been our most effective organization for the promotion of intolerance. It has demonstrated that, at least up to a certain point, there is power in the fomentation of intercommunal hatreds, and that the swiftest way to prominence is by offering to lead one portion of the community in attacks or reprisals on another portion. The technique patiently perfected by the klan is available for any other body that wants to use it. All that needs to be done is, first, to avow a platform of the most resoundingly patriotic aims: second, to mark out a weak and unpopular portion of the community for attack; third, to

provide practical immunity for the participators in this attack. There is never any difficulty in attracting a following for a crusade of this sort.

Who wants to succeed the klan? After reading the series of articles recently printed in the *New York World*, and the amazing exposure made by Mr. Sherwood Eddy in last week's issue of *The Christian Century*, we are wondering whether the American legion regards itself as the leading candidate for the position. For an entire week the *World* told of the way in which systematic attempts are made to blacklist and muzzle all speakers and public figures who are suspected of holding liberal views on industry, politics, or international relations. And now Mr. Eddy has given specific evidence, out of his own experience, of the way in which officers of the legion, from the national commander down, engage in a systematic effort to destroy the constitutional guarantees of free speech in the case of a citizen who believes in the abolition of war.

Among the places named by the *World* as having witnessed recent attempts by the legion to interfere with free speech are Vineland, New Jersey; Wheeling, West Virginia; Golden, Colorado; Decatur, Georgia; Morgantown, West Virginia; West Chester, Pennsylvania; Santa Barbara, California; Woodbury, New Jersey, and Raleigh, North Carolina. Among the suspected persons on the lists customarily used by the legion when it goes into action to suppress constitutional rights are, according to the *World*: Senator Borah, Mrs. Carrie Chapman Catt, Jane Addams, Bishop Benjamin Brewster, Samuel McCrea Cavert, Henry Sloane Coffin, John Dewey, Zona Gale, Charles W. Gilkey, Stanley High, Rufus M. Jones, Senator LaFollette, Senator Norris, George Foster Peabody, William E. Sweet, Rabbi Stephen S. Wise, Oswald Garrison Villard and President Mary E. Woolley. The editorial staff of *The Christian Century* is well represented, and one clerical suspect appears on the list because "he contributes to *The Christian Century*."

Mr. Eddy's article, as will be remembered, showed the system now being used by the highest officers of the legion in all its details. It begins with a letter from the national commander, giving instructions as to how "to prevent . . . speaking" by a person not in the good graces of the legion. This is followed by a letter from the department commander, which tells the local commander or representative to "have the engagement canceled." And, to encourage the local post to engage in this exhibition of organized intolerance, information is added as to the number of places in which meetings have been broken up, and the applause that has been forthcoming from men in the regular military service. This is no matter of vague and general charges; Mr. Eddy reproduces the actual correspondence. The system is put down, by the legion officers using it, in black and white.

*The Christian Century* does not believe that the majority of members of the American legion are aware of the sort of thing which the present corps of officers are doing, or would approve it if they knew. It knows that there have appeared, in the official publication of the legion, editorials and articles in support of the fullest measure of public discussion of the questions which Commander Spafford and his subordinates are now trying to rule out of considera-

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tion. It knows that in some places—notably in Emporia, Kansas—the legionnaires have been at the front in securing this kind of discussion. But this does not change the fact. Because of the ignorance or indifference of the mass of the legion's membership that organization, originally founded to perpetuate the devotion to the highest ideals of this republic which sent men into the army and navy at the time of the world war, now finds its name and prestige being used to violate some of the most precious and basic rights guaranteed our citizens under our constitution. And unless this indifferent portion of the legion wakes up, and demands that the organization be restored to its original purpose, a few more years will find it fully established as the successor of the ku klux klan in the promotion of intolerance and the reign of prejudice in American life.

## Illinois' Opportunity

**N**EXT MONTH'S PRIMARIES present the best opportunity for a political housecleaning which Illinois has seen in many a weary year. By virtue of the regular operation of the election laws, a decision of the supreme court of the state, and the action of the United States senate, the voters who enter the republican primaries in April will have a chance, by casting a single ballot, to bring to an end the political careers of a whole group of men whose names have become synonymous with bad government, and to place in nomination other men who give promise of distinctly better things. Seldom does it happen that the American voter, under the present working of our party system, can accomplish so much civic good in a single act.

This is an exhilarating experience for the decent citizens of Illinois. Year after year they have seen elections so manipulated that there was small chance to make their ballots count for good government. If a citizen went to the polls, the chances were that his voting would degenerate into an effort to discover the lesser of the various evils offered. Sometimes—as in the senatorial election last year—hosts of good citizens have felt that their only self-respecting course was to cast a protest vote in order to show that civic conscience was not entirely dead within the commonwealth. Many, disgusted by the situation, have stayed away from the polls. But now, suddenly, all this is changed. There is to be a straight open and shut primary fight, with the enemies of good government clearly marked, and bunched on a single ticket. Opposed to them stands a compact and functioning organization, with an excellent chance of victory. No citizen who votes for decency in this coming primary need fear lest his vote be thrown away.

This opportunity has come suddenly. Not until a court decision was handed down a month ago was it known that Illinois was to have a primary this spring. The shortness of the time naturally plays into the hands of the dominant combine that now holds the machinery of party government, and can coerce the aid of every partisan officeholder in the state. But this is not decisive. There is plenty of time for the citizens who realize the importance of the voting next month, and the magnitude of the opportunity for a civic housecleaning which it offers, to rally all the votes

that are needed to sweep into political oblivion the men who have disgraced Illinois.

In the coming primary interest is focused on the republican, rather than the democratic, nominations. The reason is not far to seek. For one thing, the democrats will merely go through the form of holding a primary, accepting a ticket that their party leaders have already selected. But the more important reason is that the republicans are in power, and the issue now before the citizens of Illinois is as to whether they want more of the sort of public service they have been getting. The men against whom decent voters must rise are republican office holders. It is almost providential that these men should be forced to submit themselves to the decision of the ballot box all in the same election.

Who these men are Illinois voters will not need to be informed. They are altogether too familiar—sadly familiar—with them. They know Len Small, the governor who turned more than \$600,000 back into the state treasury last year, with the understanding that the state would thereupon drop the suit under which the courts had ruled that he must make good a million which had fallen into his hands during his term as state treasurer. They know Frank L. Smith, who, as chairman of the commission set to regulate the public utilities of the state, milked the owners of those utilities for the huge campaign fund which carried him to the threshold of the United States senate—but no farther. They know Robert E. Crowe, whose years as states attorney of Cook county are ending in a nightmare of gang warfare which has no parallel in all the annals of modern municipalities. The only notorious figure in Illinois politics who is not running in this primary is Big Bill Thompson, Chicago's hippodrome mayor, and the defeat of Thompson's allies, Small and Crowe, will reduce him to comparative impotence.

Against these sinister figures the rival republican group that gathers about Senator Deneen, and has as its chief of staff the secretary of the republican national committee, Roy O. West, has entered a ticket commanding respect and confidence. We do not believe that the Deneen group can be regarded as always and at any cost committed to the cause of clean government. But in the exigencies of the present campaign, and to escape final annihilation at the hands of the Small-Smith-Crowe-Thompson combine, the Deneen organization has given the republican voters of the state a ticket of the first rank. For governor, this group proposes Louis L. Emmerson, whose term of office as secretary of state has set new standards for efficiency in that exacting position. For United States senator, the nominee is former state senator Otis F. Glenn, who fought Small and Smallism every day of his service in the state legislature, and is exactly the type of independent official so badly needed in our public life. For states attorney of Cook county, the choice is Judge John A. Swanson, whose record on the bench, as certified by the bar association, insures an immediate reform in the administration of justice in Chicago and its suburbs.

These men are capable; they are clean; they are dry; they seek office, not for what they can get out of it, but for the opportunity for public service which it affords.

If such republicans in Illinois as have a sense of civic



responsibility awaken in time to the chance which the April primaries offer, the old Small-Smith-Crowe-Thompson crew is wrecked. That precious outfit knows it. It is already panic-stricken. In a desperate attempt to sidetrack the main issue, Big Bill Thompson has come out with a campaign slogan which interprets the attempt to reelect Small and the others as part of a plan to force President Coolidge to run again! Here is a typical Thompson irrelevance, which must be bitterly resented by the President. It is of a piece with the mayoralty campaign which he actually won on the issue of making King George "keep his snoot out of Chicago." But it will not work this time. The plea to swallow the Thompson ticket in order to make Mr. Coolidge run again will get nowhere. Only extreme panic, and a desperation which makes any straw look worth the grasping, would have attempted to raise such an issue.

Well may the voters of Illinois rejoice as the primary approaches. For if they will but go to the polls, the men who have made a by-word of the state for the past half dozen years are delivered into their hands. There is no question about the state of public sentiment. The only question is as to whether this sentiment can be mobilized at the ballot boxes. The problem therefore becomes the exceedingly simple one of getting out the vote. There the responsibility of the church is plain. It need not commit itself to candidates. It need only devote its energies to seeing that its members discharge the obligations of good citizenship by voting in the primaries. For once the decent voters of Illinois reach the polls next month, the fate of the men who have debauched the state will be sealed.

## Lenten Talks

### I. Into the Shadow

THE LIFE of our Lord in Nazareth was uneventful. In quietness of behavior, with openness of mind and in the spirit of obedience to the enlarging truth as it came to him through study and companionship with the Father, Jesus grew in wisdom and stature and in favor with God and man. He availed himself of all opportunities to understand the Scriptures, which were the subject of study in pious homes and in the school of the synagogue. He took up the common tasks of the family and village life, assisting at the work of the carpenter's shop until he himself, perhaps succeeding to Joseph's work, was known as "the carpenter." In the life of this young Jew were no portents to warn his neighbors of any supreme manifestations of power in his future career. He was the oldest of a considerable family. His brothers and sisters like himself shared the interests of the little Galilean community and were well known by the town's people. There seemed to be nothing in the life of Jesus to mark him out as in any way removed from the simple level of the common life. When in later days he returned to Nazareth the citizens were astonished that he should claim the authority of a rabbi, for they remembered him as a youth whose days had been passed in the ordinary vocations and experiences of earnest and high-minded Jewish life.

But one day there came the report of a great work that

was proceeding in the south near the Jordan. A prophet had appeared whose voice was summoning the people of Palestine to a unique interest in ethics and religion. John, the son of Zecharias, was of priestly descent and had received the careful education of his order. But disturbed by the evils of the time, both in church and state, he had abandoned the luxury of city life and the prospect of priestly succession, and had gone forth into the wilderness to learn his lesson in the school of silence and of God.

From thence he had returned in the days when Roman insolence had reached its apparent limit; when official corruption among the Herods and the ruling Roman governors set the pattern for degraded luxury and calculated lust; when priestly pride kept pace with scrupulous formality until religion had lost much of its heart and was in great degree a thing of form and show.

Then came John, and lifting his voice on the margin of the wilderness, between the desert and the town, he called to the nation with such urgency and passion that the people came from every quarter to listen to this new and authoritative messenger from God. From proud Jerusalem, from saintly Hebron and from smiling Galilee they hurried to catch the tones of prophecy which had seemed long since dead. And the preacher with no slackening of speech or choosing of words denounced the wrath of God against the proud, the arrogant, the cruel, the selfish and the lovers of evil. With words that blistered as they fell he summoned them to repentance and the holy life.

When the echoes of that preaching reached the cities by the sea of Galilee, Jesus heard and felt within him the arousal of a new and holy purpose. He did not know himself yet as the chosen of God, though all his life had been a preparation for that task. But he knew of John, and the reports that came left him in no doubt that the message now echoing in the Jordan valley was from God. And so he came, anxious only to ally himself with any enterprise that promised the awakening of the nation to a new and solemn task. To him personal obedience to the summons of John the herald was obedience to that program of righteousness which God was making known through his servants.

In the waters of baptism he dedicated himself to whatever duties might await him. He asked for nothing save the privilege of responding to the call of God. But in that very moment he crossed the frontier of a ministry of which he could only have dreamed before in supreme moments. He was summoned to his imperial task, he was pushed across the border line by a divine urgency and authority which he could not question. And as he came up from the waters of the Jordan he knew that he had entered upon a mission so august and far-reaching that it would employ him in every moment of his subsequent career, and would set him for the fall and rising of many in Israel and throughout the world.

It was with the high enthusiasm of a great enterprise that Jesus withdrew into the mountain region of Judea. He had come to the Jordan to share the work of preparing for a new disclosure of the life of God in the national experience. Awakened by the message of John to the belief that the time for action had arrived at last, he had journeyed southward to the place whither all men were going. He

had thrown himself with enthusiasm into the great movement which the preacher of the wilderness was promoting. But suddenly and apparently without expectation, Jesus found himself the appointed leader of the new enterprise. He had come to enlist in the ranks, but he discovered that he was to be the commander.

With the announcement of his mission ringing in his ears and with the summons of the high task of the kingdom of God upon him, he hurried away, driven in spirit, to be alone with himself and with the Father, to contemplate in

quiet the tremendous obligation he was assuming, and to prepare himself for the gigantic task before him.

And thus at the very beginning of the forty days Jesus entered into the shadow. It was for him then and there to feel for the first time the importance of the messianic work, to enter through deepest sympathy into the stressful problems of human life, and so to prepare himself to come with clearness of vision and preparation of heart to the ministry of which the waiting world was in expectation.

H. L. W.

## VERSE

### Black Bread

THE black bread of sorrow  
Is acrid to the taste,  
But he who would be nourished  
Cannot afford to waste;

The white bread of gladness  
Is made of frothy yeast,  
A little goes a long way  
When taken at life's feast;

The black bread of sorrow  
Is neither fine nor light,  
Yet it refines the spirit—  
Far better than the white;

With toil enough to bless it  
Some even find it sweet—  
The heavy bread of sorrow  
That is so hard to eat!

CARRIE WARD LYON.

### The Brooks of Morley

WHEN woods and fields are greening,  
In April of the year,  
The little brooks of Morley  
Are jolly things to hear;  
They seem like happy shepherds  
That pipe both far and near.

I listen to their music  
Until I overrun  
With melodies that caper,  
Like theirs, within the sun.  
The little brooks of Morley—  
I feel that I am one!

And forth I go, rejoicing;  
All up and down the land,  
I sow the songs of Morley  
Like seed from out the hand—  
And some there be who heed not,  
And some who understand.

CHARLES G. BLANDEN.

### The Research Laboratory

SCIENCE cannot blaspheme, for Science searches  
The thoughts of God, the mystery of Cause.  
These lonely halls are her authentic churches  
Where patient toil adores Eternal Laws.

KATHARINE LEE BATES.

### Tabagha in Palestine

TABAGHA lies beside the sea  
Below the hills of Galilee;  
A little inn is waiting there  
To which the traveler may repair;  
A genial priest the host will be—  
At Tabagha beside the sea.

Such peace is there as passes dreams;  
The spot a bit of heaven seems.  
No gust of bitter discontent,  
No blast of the irreverent  
Can dim the radiant light that gleams  
At Tabagha, the place of dreams.

'Twas here my Master Jesus spoke  
In simple words to humble folk;  
'Twas here he healed the halt and blind,  
And offered hope to all mankind;  
The dying souls of men awoke  
At Tabagha, when Jesus spoke.

'Twas here by perfect deeds he wrought  
The creed of creeds, more strong than thought;  
'Twas here he told men that to live  
The gentle life was to believe  
The universal truth he taught—  
Near Tabagha this creed he wrought.

So as I ponder on the shore,  
And read the blessed gospels o'er,  
I fall upon my knees and pray  
That, in this hallowed spot, I may  
Have learned to love my Master more—  
At Tabagha, upon the shore.

DWIGHT BRADLEY.

# What the War Did to My Mind

By Paul Jones

**F**OR ONE who was brought up in the decorous reticence of the Victorian era it is not an easy matter to lay out on the table to the public gaze the motives and reactions of a somewhat stormy period of life. I find too, that such natural reticence has been somewhat heightened by a number of experiences due to the war which were amusing enough in a sardonic way but which have tended to make me walk more alone.

One such incident occurred in 1920 when I was in New York. I went to visit a friend whom I had not seen for some years, although I had previously visited his home a good many times and knew all the family. During the evening he was called out and I remained with a younger brother. As we were there together, the door of the room opened and the father of the family entered. Without any other word of greeting he turned to me and said, "Get your hat and coat and leave this house immediately." Wondering whether he were joking, for we had previously been good friends, I just stood and looked at him. He then repeated his words, his voice trembling with emotion, and added, "I am an American."

I knew then what his trouble was; but as it was his house and no place in which to start an argument, I merely said, "I'm sorry if I have offended you in any way. I also am an American," and left. He was perfectly sincere and his conception of his duty to himself and his country left him no alternative in the presence of a person like myself who he felt had been so faithless in taking a pacifist attitude during the war. It isn't pleasant to embarrass one's friends in that way, so I have tended to become more careful about exposing people to the presence or expression of views that violate their sense of the proprieties. Such experiences, however, have given me a deeper understanding of the attitude developed in those who continually have to face such rebuffs because of their race or religion. That is a real gain, so far as I am concerned, and it might be put down as one of the things which the war did to me, but it does not make this task any easier.

## CONVICTIONS UNCHANGED

My hesitation in attempting such a confession as this is increased when I realize that, so far as I can discover, the experiences of the war period and after seem not to have wrought any change at all in my views on war. I am forced to expose myself as either impervious to new ideas, insensitive to changing experiences, or just plain obstinate—no one of which is a satisfactory declaration to make.

It is not that I had always held my present point of view, that the Christian way of life is so antithetic to the war method that if one were trying to follow it there was no place left for the use of war. My early life was the quite normal one of having no convictions on the subject at all; it had never come up as a problem to be considered. But under Bishop Frank Spalding's influence while I was with him, out in Utah, I had become increasingly interested in social problems, so deeply that just before being consecrated bishop to succeed him in 1914 I joined the socialist party.

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This action was not only a matter of conviction, although the socialist program and point of view seemed to represent the most honest effort in sight to apply Christian principles to the social order, but it was to some degree the casting of an anchor to windward. I did not want in the position of a bishop to get swung, as so many have been, into the easy acceptance of things as they are.

That step explains many of the later developments. It meant that I saw the war as a sordid struggle for power, and I remember writing an article calling attention to the fact that Americans did not develop any interest in getting into the war until our trade was cut off by the German submarine blockade. Naturally the idealistic slogans through which people tried to whip up enthusiasm for the enterprise did not move me. I noted that my educated and cultured friends who were especially indifferent or antagonistic to anything having to do with socialism were the very ones who were most enthusiastic for entering the war, and that led me to suspect it all the more. So during 1915 and 1916 I took an active part in opposing the preparedness campaign, and I had to work out the philosophy of my position. In the fall of 1916 I had the opportunity of conducting a forum in St. Louis at the general convention of the Episcopal church, and led it on the subject, "Christianity and Force," taking the full pacifist position. It was on that occasion, by the way, that the late Bishop Charles D. Williams came up to me and with a twinkle in his eye remarked, "Almost thou persuadest me to be a Christian."

## AN INEVITABLE DECISION

I mention these things to indicate that when the war actually came to America in 1917 there was no decision left for me to make. I had committed myself to an interpretation of Christianity that had no place in it for war, and I did not see how a mere declaration by congress could alter the principles involved. The inevitableness of it, as I look back, was the most striking thing about the whole experience. One thing simply led to another; and while there were many times of course that I had to choose between various methods of action and expression, there was no point at which the great decision had to be made. It was early in 1916 that I happened to see in the Literary Digest a description of the first conference in this country of the fellowship of reconciliation, an article which reprinted a part of the statement of principles of the group. It found me. When I read it I said to myself, "That says it; that's what I have been looking for." So I applied for membership, but there was no weighing of consequences or considering whether I could afford it; there wasn't anything else for me to do.

In spite of the fact that our entry into the war made no change in my outlook, the succeeding years have had this effect on my feeling that there is a complete divergence between the method of war and the Christian way of life. Then it was a theory, which I accepted wholly, to be sure, but yet with a certain trepidation. It was not easy to be so much alone, and one was bound to wonder whether



after all a mistake had not been made. I tried to go as far as possible with those who differed, but always such efforts resulted in an impasse. On one occasion meeting with a group of churchmen in Salt Lake, an effort was made to find a *modus vivendi*. One of the men, however, put the matter this way: "The attitude you represent is no doubt the highest, but we are not up to that level and all that we ask is that on this matter of war you preach to us on the level where we are." Of course I would not preach less than that which I believed, which in this case would have meant its denial; so I told them that the best thing would be for me not to preach in those particular churches at all, but even that did not satisfy them. In the intensity of the struggle one was forced to take a stand either on one side or the other in spite of hesitations.

#### THE WAY OF LOVE

Now, however, all possible doubt that the way of love, without stint or limit, is the way of Jesus, has completely gone. I have found people from every corner of the world living in terms of it whose lives have become redemptive powers because of that fact. I have seen it tried under the harshest and bitterest experiences in racial and industrial conflict, and again it has proved a healing influence. And on the other hand I have seen what war does to people, even those who endorse it with the highest possible motives and with the greatest reluctance, and the contemplation has removed the last shred of doubt that if we want the kingdom of God, any possible use of the war method, offensive, defensive, international, or civil is entirely out of the question. This does not mean that I have found out how the principle of love is to be applied in all the difficult situations of conflict, for such knowledge can come only out of the social experience of the individuals and groups who increasingly are trying to work it out, and they are not any too numerous as yet: it is rather that in regard to the general principle, experience has established for me what was at one time a just matter of theory.

Another element in my thinking that must be attributed to the war experience is the much greater importance that must be given to the methods used as contrasted with the goal to be achieved. The war was a supreme example of the unique devotion of whole peoples to the doctrine that the end justifies the means; but in its results, if people apply the logic of their disillusionment, it is now pretty generally seen to be a complete refutation of the doctrine. Of course in stating that I am thinking of those idealistic purposes of the war which won the enthusiastic support of so many fine people, purposes which one is almost ashamed to state today, they have become so discredited. From questioning war as a method for aiding the cause of democracy or achieving peace, because it stimulated impulses and formed habits that established the opposite of those things, I have been led to examine other fields, where we have been careless of the method because of our devotion to the goal. Thus the whole subject of our treatment of offenders seems to need reexamination; for the average person seldom seems to ask whether, when we have punished such an offender, anything has been done to cure him or make society safer. Or in another field, that of race relations, even if it should be granted that the fears that

some people have of other races are justified, I am led to believe that the methods of discrimination and suppression which such people justify are after all merely going to intensify the problem. The methods we use determine the results we get.

#### LOSS OF FAITH IN LEADERS

I shall be in great danger of being misunderstood in referring to another change that has taken place, but one of the gains of the war experience has been to make me less concerned about being misjudged. One simply has to take such risks in a world where emotion so often usurps the place of reason. It happens that one of the distinct casualties of the war has been my respect for leaders in high political and ecclesiastical positions. As my faith in ordinary humanity has gone up, my confidence in such leaders has gone down. The actions and expressions of high government officials, college presidents, church leaders and others in places of authority were disillusioning. To watch the *little* things they did under the influence of the war, their evasions and compromises, and the fears they were subject to, and to hear the barbarous and pagan sentiments they expressed, removed for me any halo they may have had. To say that they, too, were caught by the sweep of those forces which were turning the world mad is simply to emphasize the conclusion that I was compelled to accept, that leadership is a fictitious thing which does not really function. Those in high position are pulled in too many different directions by the claims of reputation, the need for financial support, the desire for popular approval, the necessity for maintaining a balance between conflicting groups and the fear of getting too far ahead of the crowd, to become anything but statesmen, in the dubious sense of the term, and I expect less of them than I used to.

#### THE POWER OF THE INDIVIDUAL

Along with that loss of faith in leaders and their organized schemes for solving the problems of the world, whether ecclesiastical or political, has come an increased confidence in the latent power for constructive change that lies in the individual who embodies a dynamic conviction. During the war we were told that the conscientious objector, though sincere, was simply making a foolish gesture cutting himself off from any useful service and destroying his social standing, so that his influence for peace after the war would amount to nothing. It was suggested that he would have done much better to pocket his scruples in the face of a cataclysm he was powerless to prevent, do his bit, and when he would have a standing from which he could work for peace. But it hasn't worked that way. The pitifully small number in this country who were ready to undergo court martial to maintain their witness against the brutality of the war method—merely one in every hundred thousand of those who were inducted into war service—have had an influence in stimulating a reexamination of the whole question of warfare out of proportion to their members. And it was not only the witness of their action that accomplished this, their voices have rung out and been heard in the years since in striking contrast to those who have been handicapped by having to justify their participation in the struggle.

The conscientious objectors were not always gifted with words, nor even with logic, and sometimes not even with common sense, but they had that greater thing, consecration of life. And my experience has led me to believe that that is a much more powerful agency for social change and for bringing in the kingdom of God than even reason and common sense. An argument can be answered, but a man who lives on the plane of a different set of values is irrefutable, and sooner or later the world will have to make terms with him. That is why I have come, through the war's teaching, to put a higher value not only on the conscientious objector, but on his counterpart in every field, the person who makes a present experience of the hope that is in him.

#### MARKED-DOWN ECCLESIASTICISM

All this has meant, of course, a considerable revaluation of Christianity. When the presiding bishop of the church wrote to me in September 1917 urging me to give up all mention of peace or social problems until after the war, or when the commission of bishops that was appointed to advise me said that "it is neither right nor wise for a trusted bishop to declare and maintain that it (war) is an unchristian thing," I could put that down to their possession by the war hysteria, without entirely losing faith in the church. It has been necessary, however, for me to make a new appraisal of the permanent and transitory elements in Christianity, if I were to continue to stay with it. Roughly the result has been to mark down the part that the organized church life plays, to be less concerned with theology and matters of belief, and on the other hand to feel that Christianity is essentially a way of life through which one is led into a deeper fellowship with all mankind and in which God himself is revealed.

This is not the place to elaborate that point of view or to

attempt to justify it. It is enough to record that such a change in emphasis, even though it is imperfectly stated, was for me one of the results of the war. The only point that I could see in those rather smart aphorisms about "Christianity having never been tried" or "having been tried and found difficult," was the immediate necessity either for trying it or for trying it again; the alternative had only produced a discredited church and a broken world.

There is, I hope, some coherence in these reactions to the war. It has meant for me a turning away from reliance on the machinery of life, whether of the state or the church. Such machinery tends to become brutal, forcing conformity, slaying the individual, either through the extreme process of war or through that lesser but none the less effective use of power which is characteristic of organized institutions. But, by the same token, it has meant a turning toward all those things which make towards the enhancement of the individual and a drawing upon the resources of fellowship so often waiting to be called into being. I am less of a believer in individualism than before, but more of a believer in individuals; for without responsible, self-directing individuals, society itself is a contradiction in terms, and no machinery can make up for the lack. And that emphasis on personality is completed in the thought expressed in Mofatt's translation of St. Paul's words that "love is the link of the perfect life."

That rounds out my pilgrimage. And it has been a great game, if that is not too flippant a way to put it. Donald Hankey, who was the most Christian apologist for the war, said that "religion is betting one's life that there is a God." I am inclined to extend that by saying that Christianity is betting one's life that God is a loving father; and the only immoral thing about that is that it savors of betting upon a sure thing.

## What Price Optimism?

By Melvin C. Hunt

**T**HERE IS PROBABLY but one thing worse than being a pessimist, and that is being an optimist. I have a lot of sympathy with that interpretation which defines a pessimist as one who is compelled to live with an optimist. There is a cult of optimism today that very nearly qualifies as a religion. It is assumed to have religious value, at least. To be called a pessimist is almost as deadly in its effect upon one's reputation as to be called a pacifist, or a parlor bolshevik. Immediately his whole religious, and even moral foundations, may be called in question.

We know, of course, that this divine afflatus, or excess of animal spirits, or whatever it should be termed, is a sine qua non of membership in the very popular commercial and quasi-commercial organizations of the day. The "croaker" is not welcome; if members must carry hammers, they are requested to park them outside the sacred precincts of the club rooms. "We have the best city, in the best state of the best country in the world," is the devo-

tional refrain chanted always before and after meals—even after the salute to the flag.

Far be it from me to censure such an order of service for such a place. These poor harassed business men are driven to the limit during their business hours keeping up with the nationally advertised prosperity which has come to everybody—except the masses; and they need some respite. They need to withdraw occasionally from the very real, and often very bitter, struggle of a competitive order (Allah be praised!) into the temporary restfulness of a make-believe world, where all the cruel and harsh phases of life are camouflaged with this wonderful spirit of optimism. I say, I do not blame them for this stage performance. It serves the same purpose, I take it, as golf, with a lesser strain on blood pressure and vocabulary, though no less a strain on the truth. This luncheon hour, or boosters' meeting, is their play time.

But when church leaders assemble for conference on

church matters, then the rotarian setting seems inappropriate. Those leaders are not there for relaxation, presumably; if they are, they show mighty poor judgment in their choice of method. They should be realists facing actual situations, rather than actors going through dress rehearsals. But here is an illustration, capable of duplication in practically every town and city in this country, of the way it is ordinarily done.

#### AREAS OF FAILURE

A ministerial association is discussing a paper written by one of its members on "Places where the church is failing." (As a matter of tact, a fifteen minute paper on the failures of the church should be prefaced by a two hour statement on the successes of the church). Well, this paper stated that the church had gotten off on the wrong road, and was really missing its main objective. That the real mission of the church, as given by its Founder, is to create an inclusive human fellowship, a familyhood of humanity around the fatherhood of God; or, to use the term of Jesus, to establish the kingdom of God among men. Then the paper pointed out that in the great areas of human interest from whence arise the most devastating sins that prey upon mankind, namely in economic, racial, and international realms, where the challenge for a real brotherhood is most insistent, the church has not only signally failed, but is seemingly quite indifferent to that failure. While there are some magnificent exceptions, the church as such issues no definite, clear call to protect and develop the human values. Economic exploitation, with all of its attendant woes and tragedies; racial prejudice, with its increasingly threatening cleavages; and international selfishness and anarchy, with its inevitable consummation in war, are all in the saddle and riding civilization to its death, while the church debates Darwinism, makes feeble gestures towards unity, and gets all fussed up over prayer books, or what not. The paper closed by suggesting that "The greatest moral adventure this age offers is to follow the rule of love as given by Jesus, and make it operative in the fields of industry, race and international action. Does the church dare lead the way?"

#### BAND-WAGON HORN-BLOWERS

This put the ball in play. But there was no referee (luckily). Two or three of the ministers were concerned about the situation, and anxious to find the Christian way out. But most of the comments offered by the men were personal testimony as to their own unfailing optimism, with a gentle rebuke of the pessimism of the writer. One said, "The church is all right. It has made some mistakes, of course; but times are a lot better than they used to be; and they are going to keep on getting better." Another spoke with vigor: "Well, I am an optimist. If I were not, I wouldn't stay in the ministry. I have no doubts about the future of this divine institution." And another mildly suggested, "If the brother feels that the church is on the wrong road, he ought to get out of it." In other words, keep on the band wagon, and blow your horn lustily. If you see danger ahead, say nothing, but blow all the harder. That is magnificent, but it isn't faith.

Now what earthly relevancy is there, when facing some disquieting facts, to offer up a pious testimony of individual optimism? Here is a given human situation: I survey it; I may feel optimistic, or otherwise, but what bearing has my physical and psychical reaction upon the definite factors involved? No fact is changed; no new force is introduced. If the church is on the wrong road (which isn't necessarily fatal, as any autoist knows) all of the optimists in the world cannot get it back by the testimony method. And does not such an optimism cost too much? It makes alleged leaders cry, "Peace, peace," when there is—militaristic propaganda in the air. Probably the day before Rome fell the boosters met as usual, and assured each other that all was well on the Tiber. The church must abandon its blind faith in the inevitability of progress, and the eternity of its own commission, and see that it, along with every other institution of our times, is only a means to a larger end; that if it fails as an instrument, it has only the rubbish heap before it. And in proportion as it has failed it must bring forth fruits for repentance. It is not enough to say, "Lord, Lord," even with glowing face and unctuous tone. There is really no substitute for the will of God.

The optimist cannot, however, see things as they are. He is not living in a real world, and perhaps nothing short of a surgical operation would help him much. At this point, and at this point only, I confess to a bit of pessimism—and I do not believe it is pathological.

## The Bridge

By Arthur B. Rhinow

YOUTH—Let me go. I live but once.  
Age—then *live!*

Youth—Just so! This is the life!

Age—It is death!

Youth—Ha! The life! Here's to the life!

Age—Can't you understand?

Youth—I cannot understand *you*.

Age—Learn by the experience of others. Read history.

Youth—Every generation did what I do.

Age—And suffered. Can't you understand?

Youth—There is a gulf between us.

Age—Can't you reason?

Youth—There is different blood in our reasoning.

Age—Shall I use force?

Youth—You don't know how strong I am.

Age—The gulf is wide.

Youth—And no bridge.—What makes your eyes look so hungry, and why do your hands press upon your heart?

Age—I love you.

Youth—You what?

Age—I am happy in making you happy; I suffer when you sin.

Youth—You sacrifice for me?

Age—I give my life to give you life.

Youth—But why?

Age—I love you; you are mine.

Youth—I see—the bridge. Give me your hand. God, help me to understand.



# MARCH SURVEY OF BOOKS

## An Appraisal of the Russian Experiment

*The Economic Organization of the Soviet Union*, by Scott Nearing and Jack Hardy; *How the Soviets Work*, by H. N. Brailsford; *Village Life Under the Soviets*, by Karl Borders; *Soviet Russia and Her Neighbors*, by R. Page Arnot; *Religion Under the Soviets*, by Julius F. Hecker. The Vanguard Press, 50 cents each.

IT is one of the scientific tragedies of the last decade that there have been so few competent and accurate studies of the great changes which have been taking place in Russia since the October revolution of 1917. This loss the Vanguard press has undertaken to supply by the publication of a series of popularly written monographs under the editorship of Professor Jerome Davis, of which the five listed above are the first to appear.

Nearing and Hardy's study properly stresses the recovery of Russian industry since 1921 and thereby furnishes a necessary complement for American readers to Pasvolsky's "Economics of Communism" which covered the period of military communism by the end of which manufacturing production had fallen to less than 10 per cent of its pre-war physical volume. Today the physical volume of Russian manufacturing industry is approximately 5 per cent above that of 1913. This recovery has been effected by the zeal of the workers, the investment of increasing but necessarily still inadequate amounts of capital, the systematic planning of production by Gosplan and the supreme economic council and, what is not sufficiently stressed by the authors, the widespread use of piece rates in the factories. Nor has this recovery been caused or accompanied by the replacement in manufacturing, transportation, and wholesale trade of socialism by capitalism. Ninety-four per cent of the wage earners in Russian industry are still employed by the five hundred or so state trusts; transportation is exclusively in the hands of the state, and all but ten per cent of wholesale trade is carried on by the state trusts and the cooperatives. Only in retail trade, does private enterprise have any considerable footing. Even here its relative importance is decreasing, for whereas private merchants handled sixty per cent of the retail turnover in 1923-24, they did but thirty-nine per cent of the business in 1925-26, and approximately only thirty-three per cent in 1926-27.

Nearing and Hardy give a concise account of the structure of the various agencies which the communist government has set up to carry out its economic program but, unfortunately, they do not pay much attention to the various problems with which these bodies have necessarily been forced to deal. Among these I might mention the existence of two price scales for textiles, shoes, sugar, etc.—one, charged by the cooperatives, and the other and appreciably higher, that of the private merchants. This is an almost unique situation and presents some of the most interesting economic problems of which I know. Nor is there any adequate discussion as to how the trades-unions in the prosperous industries are held back from absorbing most of the profits in the form of higher wages and how it has, instead, been possible to pool most of the profits. Finally, I think the authors, in accepting the published estimate of the Conjunction institute of a decline since 1913, of approximately only twenty per cent in the prices of agricultural as compared with industrial commodities, greatly underestimate the actual fall in the purchasing power to the peasants of a unit of farm products. From estimates which I have made, I believe this to be probably between thirty-three and forty per cent.

Brailsford's book on the internal political situation and policies, while able in spots, is not as sustainedly stimulating as I had hoped for from so penetrating a thinker. There is an accurate, though somewhat brief description of the various soviet bodies and of the political machinery, together with a discussion of the organization and policies of the communist party. Unfortunately, however, Brailsford does not deal with the two arguments which the communists level at those who, like him, hope to obtain socialism by purely political means; namely: (1) that in a world in which economic power is narrowly concentrated, it is virtually impossible for the socialists to convince the mass of the workers that they should abolish the private reception of interest and of rent. The communists charge that political democracy is ineffective on fundamental matters since the capitalists by their control of the press and of men's jobs can keep the masses in intellectual subjection through a shrewd combination of propaganda and of economic discipline. And (2) that even if socialism should be victorious at the polls, the capitalists would refuse to allow the new program to be put into effect and would instead organize a fascist movement by which to maintain themselves in power.

I am not a communist but rather a democrat in the tradition of John Stuart Mill, but I recognize that unless some effective answer, which is real and not merely dialectical in nature, be found to answer such arguments, the communist philosophy will continue to grow in strength at the expense of the democratic forces in at least continental Europe.

Karl Borders' volume on village life is admirably done. The agricultural laws of the communists are effectively described and a satisfactory account is given of the puzzling land tax. The failure of the collective communes is frankly analyzed and the growth of the agricultural artels organized around a tractor with production in common but distribution by individual shares is fairly described. But more than this, the awakening social and political consciousness of the village is shown by a series of pen pictures written as such only can be written by one who has lived among the peasants for several years and who understands and appreciates the motives of the groups who form the great mass of the Russian people.

To the Russian, foreign politics are almost the favorite topic of conversation and the average factory worker will frequently display a knowledge of world affairs which would put an American college student to shame. Arnot traces the tangled skein of foreign relations from the time when the allies tried to overthrow the communists by aiding the various white armies to their present attitude of grudging toleration. The pacifying role which has been played by Germany since the treaty of Rapallo in preventing any possible combination against Russia is suggested, although the fear of Russia that Germany may in the future be bought off from this attitude through a modification of the Dawes plan is not sufficiently stressed. The book closes with an objective study of the conflict in China between Russian and British policy which is remarkable, even in an English socialist.

The opposition of the communists to religion has prejudiced most church members in the western world against them. Hecker shows how the old Greek Orthodox church was the tool of the state in its attempt to keep the people in subjection and ignorance. While the communists are themselves atheists, they nevertheless allow freedom of worship, which was a privilege not accorded to the numerous protestant sects in the days of the czar. Organized religious instruction to those under 18 is, however, forbidden, although this was never greatly exercised by the Orthodox church. The story of the struggle

between the conservatives, led by Patriarch Tikhon, and the government is explained and the schism engineered in the church by the reform party described. But while institutional Christianity may lose ground, the author evidently has faith that true religion in the form of "reverence and communion with God" will survive and indeed expand.

There is no social development which needs more to be understood than the Russian experiment, for upon it may hang in a very real sense of the word the peace of the world. These volumes, however, are enjoyable as well as instructive since they give to the reader much of the rich savor of Russian life.

PAUL H. DOUGLAS.

## Theism vs. Humanism

*The God of the Liberal Christian.* By Daniel S. Robinson. D. Appleton and Company, \$2.00.

THIS IS AN AGE of experiment on a large scale in science, in politics, in morals, and in religion. Some experimentation, such as the extraordinary collections of words ascribed to Gertrude Stein, seems much like blind groping in the dark after the light has been deliberately turned out. But sincere search for truth should not be despised because it is unconventional. It deserves to be respected and understood. Professor Robinson has performed a real service by interpreting in his recent book the issues underlying the contradictory quest for God that is going on in our day. Fundamentalist and modernist, theist and social theologian—as he calls the humanist—all stand out clearly on these pages. Professor Robinson's own point of view is that of theistic modernism, but he enters sympathetically into the spirit of the views which he criticizes, even where differing most radically.

One might wish a little better proportion here and there. The influence of John Dewey on current social philosophy appears to be underestimated, if one may argue from the author's silence. The book is perhaps rendered a trifle heavy for its destined average reader by frequent references to the thought of Wobbermin and Troeltsch. Yet it is a real service to break down the barriers of provincialism and let the ordinary person know that real thinking about religion goes on outside the English-speaking world. The author's fluent, non-technical style will be a pleasant surprise to those who know him chiefly as a specialist in logic. If anyone wants to know what is the present outlook for faith in God, and is willing to do a reasonable amount of thinking, he will find in Professor Robinson's book the fairest statement of the situation in simple terms known to the present reviewer.

EDGAR SHEFFIELD BRIGHTMAN.

## Away from Jazz

*Braithwaite's Anthology of Magazine Verse for 1927 and Yearbook of American Poetry.* B. J. Brimmer Company, Boston, \$4.00.

THE INFLUENCE of the magazine in modern life cannot be underestimated. Poe had that in mind when he developed the short story, adaptable to magazines and now at the peak of its development. Although the space allotted to poetry in the present-day magazines is limited and the number of magazines devoted to poetry is small, nevertheless its influence is greatly felt.

It is not that written poetry affects modern thought so much as that it represents modern thought. In an age of crass materialism it is enheartening to see that the poets are still writing. With the amount of poetry written, anthologies are valu-

able but, in view of the number of anthologies we have—Wilkinson, Rittenhouse, Hill, Untermeyer, Markham, Schauffler and others—it seems that an anthology of anthologies would be the next thing. William Rose Benet thinks that such a one as "Headstones: A Collection of Cemetery Verse" might be useful.

Braithwaite's has become a national institution and to be included is a matter of great concern to most of the poets. After all the magazines and some of the newspapers have been sorted, the poems collected would be representative. Braithwaite often includes poems from magazines of little consequence so as to include the work of some special poet. But, for the most part, the magazines listed are the best and every worth while poet is included.

Here is the poetry of the intellectuals, slow and subtle in rhythm. Here is the poetry of the emotionalists who choose easy rhymes and meters, and the usual subjects to draw tears. Here is the dealer in organic rhythms whose thought is obliterated in the long swoops or the quick jabs of his meter. Nevertheless the book is characterized for its choice of poetry of restraint. The popularity of the sonnet is not so marked as it has been, but free verse is less common. It is evident that the poets are turning to the old forms and to a new degree of self-control, especially in meter. This is representative of the attitude of thinking people today which seeks for more of that self-control in living and is turning away from the free-verse-jazz-cubistic art.

Nature is a common subject here but personalities seem to dominate. The religious theme is not often used by these represented poets but the one or two poems that use the theme are the best included, not necessarily as religious poetry but as poetry. Eunice Tietjens' "The Man Who Loved Mary" is a great poem.

This is by far the best of the anthologies and in its comprehensiveness it is unrivaled. It is a necessary adjunct to the library of any lover of contemporary poetry.

RAYMOND KRESENSKY.

## In Defense of Free Will

*The Unique Status of Man.* By H. Wildon Carr. The Macmillan Company, \$1.75.

A BOOK MADE up of lectures on a foundation never before graced by others than Christian bishops might provoke the suspicion of bishops themselves that it would be more Christian than philosophical, that its logic would be, in the language of a recent radio address, holy logic rather than inductive or deductive. Professor Wildon Carr is a philosopher well known on both sides of the Atlantic as an expositor of Bergson. He writes here as a secular layman; but he is never in any danger of not fulfilling the expectations of the New Era foundation under whose auspices at the University of Southern California these lectures were delivered.

It is not that the free will problem—the one here discussed as involving man's "unique status"—cannot be treated profoundly from the Christian standpoint, but that whichever side of it be taken—and both have occupied prominent places in the history of Christian dogma—the position is displayed with reference to a context that is not the most fruitful for the modern critical mind. Professor Carr assumes that the idea of freedom in its modern form was introduced into the world by the Apostle Paul under the guise of his doctrines of the atonement and of salvation by faith. The idea then fell into gradual eclipse through the rise of opposing theologies and later of materialistic science. Modern philosophies beginning with Leibnitz passing to Hegel, and culminating in Bergson have restored the idea of freedom. And in these latter days, what is immensely reassuring

ing, relativistic science has furnished the proof that the idea always implicit in ethical idealism is metaphysically sound.

If one start with materialism and pass through determinism to mind, then one can never believe in free will. That is the unfruitful way of Darwinian evolution as over against the creative evolution of Bergson. But if one but start with mind, one not only has freedom already, but can explain both necessity and materialism as the backstroke of mind in its free activity. Mind is the same sort of individualized activity as lies at the bottom of the universe: all activity is free. "Materiality"—with which the old physics was concerned—"is the form which the limitation of an activity assumes to the activity opposed to it." (p. 165.) The view depends upon the point of view; and if one but take initially this right point of view, one can see that the will is free in every sense ever claimed for it. And, what is also a happy outcome, Christian apologetics may lift its head, now without a blush, for has not science healed and blessed its glands?

For those who get satisfaction out of believing that the universe must be what they want it to be, this will be a very satisfying book. Its philosophy will not appear to them as literary gossip nor its psychology wishful thinking. But there will be those who cannot but observe that even if the material universe be disclosed as centers of ultimate activity (rather than as hard lumps of stuff), human activity, of which freedom is predicated, lives precariously in the earthly house of its friendly cosmos. Idealisms may continue to assert that all is well with human fortune, but the hard echo of the assertion will sound to them like Hardy's dirge,—

Meanwhile the winds, and rains,

And Earth's old glooms and pains

Are still the same, and Life and Death are neighbors nigh.

T. V. SMITH.

## China

*China, Yesterday and Today.* Compiled by Julia E. Johnson. The H. W. Wilson Company, \$2.40.

*Chinese Political Thought.* By Elbert Duncan Thomas. Prentice-Hall, Inc., \$5.00.

*San Min Chu I.* By Sun Yat-sen. Translated by Frank W. Price and edited by L. T. Chen. Shanghai: The China Committee of the Institute of Pacific Relations, \$4.00.

*China: A Nation in Evolution.* By Paul Monroe. The Macmillan Company, \$3.50.

*The White Man's Dilemma.* By Nathaniel Peffer. The John Day Company, \$2.00.

**D**ESPITE the fact that there has appeared, at the very reasonable price of one dollar, and within the compass of 130 large type, wide margin pages, the complete final five star sporting extra as to "What and Why in China" (Willett, Clark & Colby, publishers)\* there still seems to be room for more books on that country. I should say that, despite the value of the opus to which I have referred, there is a good deal of room for the five dealt with in this review. Two of them I consider by so far the most valuable books in their respective fields that it is hard to think of any others with which to compare them.

The book compiled by Miss Johnsen is one of the Wilson handbooks, containing a compilation of pros and cons on various aspects of the Chinese question. Some of these are taken from magazine articles; others from books. There is a fine bibliography. Altogether, it is just such a book as to be received with whoops of joy by college debaters and woman's club essayists.

\*advt.

Dr. Thomas has done one of those pieces of work easily blighted by being labeled "scholarly," but which is of lasting importance to the person who wishes really to understand what lies behind present-day Chinese expression. He has taken a single dynasty, the Chou, which held the peacock throne from 1122 to 240 B. C., and has made a searching study of the political ideas which gain ascendancy then. This may seem like concentration on detail until one remembers that the Chou dynasty saw the careers of Lao-tze, Confucius, Mo-ti, Mencius, as well as a host of other thinkers whose standing as the classical sources of Chinese thought is only a trifle secondary to that of the four great masters. When this fact is held in mind, it is plain that Dr. Thomas, by dealing with the thought of this single dynasty, is really dealing with Chinese orthodoxy from that date to this. He has made his study exceedingly comprehensive.

I am beginning to wonder what the stature of Sun Yat-sen will be by the time the year 2028 rolls around. It looks as though he would by that time be, for at least a quarter of the world's inhabitants, a much more gigantic figure than ever Washington or Lincoln have become for Americans. Living, he had his limitations—some of them quite obvious to those who were in personal contact with him. But dead, he is fast becoming an Asiatic colossus. His "Three Principles of the People" are the bible of the nationalist movement in China, and a part of the sacred canon in every country where nationalism confronts white overlordship. Dr. Sun once set out to develop his "Three Principles" in a series of lectures delivered at Canton. He never quite finished the series, having two concluding lectures on the third main principle to deliver when the press of public affairs interfered. But in the sixteen lectures that he did give is the gospel of new China. If you are looking for the source of the ruction that has come on the other side of the Pacific—and of the bigger ruction yet to come—here it is, undiluted. The great Chinese revolutionist has been extremely fortunate in his translator, Mr. Frank W. Price, a China-born missionary who has rendered the original into English with a swing and verve that leaves the reader with no sense of having read a "foreign" book. Of course, Dr. Sun did as much of his thinking in English as in Chinese, and this may have helped the translator in the first place.

Without hesitation I want to call Professor Monroe's book the best interpretation of the contemporary Chinese situation available to the American public. It is the work of a trained observer, recognized as one of our great authorities on education, who has spent years in China, off and on since the revolution of 1911, trying to "advise." It is not as elementary as my own little handbook. I honestly believe that, for the person who knows nothing about China and wants to begin to learn, my little book furnishes a good starting point. But from my book the reader should certainly pass on to this by Dr. Monroe. And if you cannot afford both books, then by all means choose Monroe. For churchmen, the chapter on "Christianity and Mission Work" should be tremendously enlightening. I have a notion that the best mission education of the future will be that which comes as a part of general books of this sort. This particular book provides a perfect example of the sort of writing on missions that will increasingly, I am sure, exert a profound effect on the thought and action of western churches. Among all the superb things in a superb book, there is nothing better than the description and dissection of the Shanghai business community.

Mr. Peffer's book considers the problem of the white man's imperialism as a whole. Latin America, Africa and the near east are as much within his purview as China. But I include the book here because Mr. Peffer speaks of China as the per-



fect example of modern white imperialism; because he uses it continually to provide illustrations for the points he wishes to make; because he lived there and worked there as a newspaper man for years; and because the Chinese problem is obviously the problem which lies nearest his heart. His book follows in the tradition of Upton Close's "Revolt of Asia." It is a much more terrifying piece of work. Upton Close came back from his last trip to the orient shrieking at the top of his lungs, and a shriek is hard to listen to. Pepper isn't shrieking, but he is fundamentally much more sensational. He believes that the whites have maneuvered themselves into a position where there are only two paths ahead. Either they must back down completely on their claims to the suzerainty of most of the rest of mankind, or they must be prepared to assert and maintain those claims to the limit, ruthlessly shooting down every appearance of revolt. He puts the case concretely and dramatically when he says that if the President should offer him the governor-generalship of the Philippines he would accept only on one of two conditions: either that he be allowed to withdraw American control within four months, or that he be authorized to shoot Quezon, Osmena, Roxas and the other nationalist leaders out of hand. Now, to most of us, the first reaction to such a book is incredulity. We simply know that the mess, bad as it is, can't be as bad as that. There must be another way out. Name it, says Pepper. Mutual conciliation, patience, good will, all that sort of thing. But these depend on the exercise of magnanimity, brains and imagination on both sides. What chance, asks Pepper, is there that either whites or non-whites will produce these qualities in the needed amount? History does not make his question easy to answer. Pepper has written a terrific book. When you first see what he is going to say, you think, "He's crazy." By the time you have reached the end, and have pondered his facts a bit, you ask, "Can it be possible that he's right? Can we be headed so straight for such a smash?"

PAUL HUTCHINSON.

## Meaning and Methods of Worship

*Corporate Worship.* By Robert Stephenson Simpson. Charles Scribner's Sons, \$2.

THE VOLUME is composed of six lectures delivered in January, 1922, by the late minister of the High church, Edinburgh. Despite their conservative theological assumptions, the lectures contain some valid descriptions of worship and many helpful suggestions. The author finds that the regulative ideal of worship is twofold: its character as offering, the response of man to the revelation of the love of God in Christ; and that it is corporate, an offering made in company with others. His doctrine of the eucharist is that in receiving the holy bread and wine, the individual is incorporated into the body of Christ, and then that body is dedicated to the service of God. The lecture on psychology contains cogent arguments for the value of social worship, the necessity for a beautiful church building and the worth of some kind of ritual for all corporate worship. It also reminds us of the need of attention and discipline in the art of worship. The author claims that the habit of non-liturgical worship is not the essence of the Scottish tradition, and that the church is suffering "by the neglect of the mastery of beauty in worship." He speaks of the type of worship which has a more simple and glad approach as evangelical, and that which is characterized by greater dignity, reverence and awe as catholic, urging that both these types need to be kept in view. He pleads for both free and liturgical prayer. Some things in the book are more pertinent to the situation in Scotland than to that of our churches, but there is

validity and worth in the constant emphasis throughout the volume on worship as an oblation or offering. There is not much that has not been said in various volumes here, but it is well said, and comprises an independent confirmation of similar points of view among many of our own churches.

VON OGDEN VOGT.

## Fisher, Darrow and Stelzle on Prohibition

*The Prohibition Mania*, by Clarence Darrow and Victor S. Yarros. Boni & Liveright, \$2.50.

IMAGINE a court room with the prisoner at the bar and a crowd of spectators listening to the impassioned appeal of the counselor who uses every trick of oratory and argument to make his case—ridicule, scorn, humor and an occasional excursion into the field of facts—and you have a picture of Clarence Darrow and his associate as they try to reply to the arguments of Professor Irving Fisher, as advanced in his recent book, "Prohibition at Its Worst."

The authors very quickly demonstrate the truth of the statement in their preface that "the writers cannot and do not lay claim to rigorous impartiality in dealing with prohibition. They are 100 per cent opponents of that legislation." Moving quickly, they assail Professor Fisher as a logician, as a scientific observer, his sense of fairness and his general knowledge of the liquor problem, but their particular point of attack is the series of charts upon which Professor Fisher bases so many of his arguments.

It is to be frankly admitted that some of these charts may at least serve as a basis for discussion, particularly if one questions the principle upon which they were constructed. The authors dispute the economic benefits of prohibition; they deny that alcohol is a poison; they defend men who drink, and the brewers and distillers who are naturally opposed to prohibition; and they ridicule the entire theory of prohibition because they declare they are "convinced individualists and . . . lovers of liberty."

It is rather interesting that very frequently throughout the book, Clarence Darrow's defense of the liquor men is based mainly upon their property rights, as though this were the chief consideration, as for example: "Think of the kind of mind of a man who deliberately conspired to destroy a business in which hundreds of millions of dollars were invested! To destroy a business which had for years paid a large part of the national revenue and of the revenues of states and cities!" Of course, no account is taken of the indisputable fact that the use of liquor has always left human suffering and destruction in its wake. Because of Professor Fisher's activity in seeking to bring about wartime prohibition, he is accused of being unfair. It may be remembered in this connection that when Secretary Hoover was telling the country that "food will win the war," the liquor men admitted that they consumed one per cent of the grain and that, actually, this one per cent was enough to feed the million soldiers who were to be sent to France during the first year of the war, this million constituting one per cent of the population. Of course, Clarence Darrow and Victor Yarros contend that this grain was not wasted when it was converted into beer, but Secretary Hoover did not say that beer would win the war. What was needed was actual grain shipped to the soldiers in France. The evils of the use of liquor are disputed at every point and they yearn for the good old days when men could secure all the liquor they wanted without any restriction whatsoever.

The authors try to sweep Professor Fisher off the decks by such statements as this: "How does Professor Fisher know what the experience of the west has been in respect of prohibi-

tion? He is not a westerner, has not lived in the west, and knows nothing whatever of public sentiment in the west." This, in answer to the Professor's statement that "Experience in the west proves that the law, when combined with education, can do much to change fixed personal habits."

Replying to Professor Fisher's statement that the use of liquor shortens life—which statement, by the way, was based largely upon the report of the medico-actuarial mortality investigation of 43 leading life insurance companies—the authors declare: "It is entirely possible that the total abstainers are people so void of emotions, so lacking in the spirit of adventure, so regular in their habits, such moderate eaters, such early-to-bedders and early-to-risers, that all of their activities are timed by the watch. They probably walk on a very smooth road at a moderate pace, and their thermometers would never register any extreme degrees of heat and cold, especially heat. All of this might contribute to long life, if such a vegetative existence could be called life." Apparently, the authors believe that no life is worth living unless it is speeded up or burned up by alcohol.

While the writers repudiate the statistical authority of Professor Fisher and his associates, they swear by Mr. Shirk, the statistician of the moderation league, who, it will be remembered, in his annual reports on the increase in the percentage of arrests for drunkenness in American cities, completely ignores the growth of the cities during a ten-year period, using the same figures of comparison when he knew that the increase in the population during this period would inevitably increase the number of arrests. Clarence Darrow places the liquor business in the same class with automobile manufactures and other "wholesome industries." He repudiates Professor Fisher's statement that "prohibition has replaced a parasitic industry by constructive industries" and that "breweries and saloons have given place to something more valuable." This is utterly beyond the comprehension of the writers of "The Prohibition Mania." One is reminded of Clarence Darrow's statement that he had as much right to drink a glass of whiskey as another man had to drink a cup of tea, to which it may be asserted that no man ever yet killed another man while he was under the influence of tea. Standing in his familiar position as the defender of labor, Clarence Darrow becomes highly indignant when challenging Professor Fisher's statement that alcoholic beverages slowed down the human machine. This doughty champion of labor resents any suggestion that the human machine should be speeded up, which, of course, is altogether aside from Professor Fisher's contention. There is a good deal of this posing on the part of the authors, as for example: "No intelligent person believes that men should stop drinking beer or wine in any form in order that production may be greater." The writers pretend to believe that we are already producing too much, although all his life Clarence Darrow has taught that humanity is suffering not from over-production, but from under-consumption.

Discussing the social good of prohibition, the writers dispute Professor Fisher's statement that, today, children are getting a better chance; that there is a lessening demand for charitable aid; that mortality has been lowered because of the decreasing use of alcohol; and that mental illness due to drink is diminishing. There is no doubt that Professor Fisher claims too much for prohibition. This is a common fault of prohibitionists but this hardly justifies the authors' conclusion that prohibition has had no effect whatever on the criminal, delinquent and charitable cases throughout the country. They call attention to the fact that hospitals and clinics are still overtaxed and are urgently in need of additional equipment and space, forgetting that, as civilization advances and higher ideals are attained, we learn to take better care of the defective, the delinquent and the dependents of society. Under the old regime, people were too poor to go to the hospital. They could not spare the time from their work

and they were not so tenderly considered as they are today. It is assumed that because many of our larger cities which are notoriously wet are comparatively healthy, their healthy condition must be due to the use of liquor, unmindful that health conditions in the larger cities have been greatly improved because of the increase in the use of clinics and hospitals and other sanitary advantages which one does not find in the country and in waste places where saloons did not exist. That is, the wet cities are healthier despite liquor, rather than because of it.

The writers gleefully point to the fact that "there has been a steady increase, instead of decrease, in the number of patients daily applying for examination and treatment at the venereal disease institutions and clinics throughout the United States." Surely, they must be aware that the education which has been carried on by the United States health service and medical associations, in general, has encouraged sufferers from these diseases to apply for scientific treatment, thus making it a matter of record, rather than to suffer in silence and to recklessly distribute these diseases. In evidence of this, one needs simply to point to the record of the United States army.

But in spite of the many obviously absurd statements made by the authors in their vain attempt to completely annihilate Professor Fisher, there is much in "The Prohibition Mania" which should be read by prohibitionists in order that they may sail upon a more even keel, because when the authors are not trying to make a case against Professor Fisher, they give sound advice—sometimes in a withering fashion—to those who claim that prohibition is 100 per cent right. It is probable that if the authors had not been "100 per cent opponents" of prohibition, they would have written a much more effective book on the "prohibition mania." By trying to prove too much, they have decidedly weakened their case, and this is a pity, because just at this time, what the American public needs above everything else is a clear-cut statement regarding the facts of prohibition without partisanship or bias.

CHARLES STELZLE.

## The New Day in Mission Study

*Christian Voices Around the World. By Various Writers. Missionary Education Movement, \$6.00 per set (6 volumes) in boards; \$4.00 in paper; single volumes, boards, \$1.25; paper, 75 cents.*

MISSION STUDY has described an interesting "curve," to use the lingo that the technicians so enjoy. It started some thirty years ago with a group of books—"Via Christi" and the like—which, if elementary, were historically sound and well written. Then it fell victim to the journalistic craze for "human interest," and descended into a morass of sentimentalism the effects of which remain to curse the contemporary effort toward sound international understanding. Now it is on the upgrade again, beginning perhaps with the work of the student movement in Great Britain, or with the year of the Fleming and Clark books on India brought out by the M. E. M. in this country. And the movement takes a long leap upward with the publication of this "Christian Voices Around the World" series, wherein the M. E. M. offers interpretations of the near east, China, Japan, India, Africa and Latin America, each written by nationals. The job is remarkably well done. There is something of a pattern for each book. The chapter headings generally followed are: "Our Cultural Heritage," "Our Changing Life and Thought," "Religion in Our National Life," "Christianity and Our Native Religions," "Problems of the National Church," "Cooperation from the West," and "Youth's Challenge to Youth." Each chapter has a different author, except for the few chapters that are a dual production. As rendered into Eng-

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lish, the chapters are of uneven literary quality. But the raw stuff for an understanding of what is going on in these six hot spots of the globe is all there. My personal opinion is that the volume on Africa is the best, and that on Latin America the weakest, in the series. All are good. I only hope that there are enough intelligent church members who have become fed up with the old-line mission study bedtime stories to make a commercial success out of this hopeful departure. Thanks are due to Milton Stauffer, formerly of the Student Volunteer movement, for assembling the material. And equal, or greater, thanks to the M. E. M. for publishing it.

P. H.

## History

*The First Americans, 1607-1690.* By Thomas J. Werthenbaker. The Macmillan Company, \$3.50.

*Provincial Society, 1690-1763.* By James Truslow Adams. The Macmillan Company, \$3.50.

*The Rise of the Common Man, 1830-1850.* By Carl Russell Fish. The Macmillan Company, \$3.50.

*The Emergence of Modern America, 1865-1878.* By Allan Nevins. The Macmillan Company, \$3.50.

*Side Lights on Our Social and Economic History.* By S. E. Forman. The Century Company, \$2.25.

*The Capture of Old Vincennes.* By Milo M. Quaife. Bobbs, Merrill Company, \$2.75.

*American Foreign Policies.* By James Wilford Garner. New York University Press.

*Christianity and the French Revolution.* By A. Aulard. Translated from the French by Lady Fraser. Little, Brown & Co., \$3.00.

*Five Weeks; the Surge of Public Opinion on the Eve of the Great War.* By Jonathan French Scott. John Day, \$2.50.

*An Outline History of Japan.* By Herbert H. Gowen. D. Appleton & Company, \$4.00.

THE FOUR VOLUMES first mentioned are the parts that have so far been published of a new and notable series which will be complete in twelve volumes, edited by A. M. Schlesinger and D. R. Fox, under the general title, "A History of American Life." The scale upon which this work is laid out is ample enough to permit the authors to avoid generalities and present an immense amount of specific and detailed data bearing upon the social history of the various periods. Practically everything is here that is worth preserving. In the first volume, for example, one finds facts and illustrations regarding labor and prices, town organization, religion, witchcraft, etiquette, the practice of medicine, literature, sports, travel, and many other things besides. Many of these topics run through the later volumes, as they necessarily must. The whole field is too vast and the details too many to admit of more than a general statement in a review necessarily brief. The reader will find a picture of the life of the successive periods as clearly drawn as Chaucer's Prologue, and with much more completeness, and the student will find not only an immense amount of material, sifted and organized, but ample apparatus in the way of bibliographies and critical essays upon the authorities to facilitate further researches. I was speaking recently of what Mark Sullivan had done in the recital of many of the easily forgotten facts that give life in "Our Times" its characteristic color and quality. In this monumental series the same thing is done with the amplest resources of historical scholarship for the whole course of American history. Subsequent volumes will be eagerly awaited. It would be difficult to think of anything that would lay a better foundation for intelligent patriotism than a careful reading of the whole series.

Mr. Forman's "Sidelights" is an excellent collection of ex-

tracts, largely from secondary sources but including also some primary source material, illustrating the social and economic aspects of American life. The book is intended to serve as collateral reading for students who are following some more consecutive and systematic history.

Dr. Quaife gives us a well edited and annotated reprint of George Rogers Clark's own narrative of the capture of Vincennes in 1779, which amply deserves to be rescued from the oblivion to which the illegibility of his manuscript has consigned it. Clark was a wonderful fighter but a poor penman. His narrative, however, is not without its literary merits, chiefly those of modesty and straightforwardness. The report of his opponent, Gen. Hamilton, is added, so that one may now read both sides of the story of the struggle for the northwestern territory during the revolution. Both men were disappointed, Hamilton because he lost Vincennes, Clark because he could not take Detroit. The sesquicentennial of the taking of Vincennes will be celebrated with due pomp at that city on February 25, 1929.

The American foreign policies which are brought under review by Professor Garner include those which led to the acquisition of territory from Mexico and the Canal Zone from Panama (or from Colombia), but the bulk of his exposition and critique centers upon the Monroe doctrine and the attitude of the United States toward the league and the world court. The Monroe doctrine "has served its day, and some of the recent policies which masquerade under his honored name can hardly be defended as contributions to the cause of peace, good will, and mutual friendship among the peoples of America." The author is pro-league and pro-court, and his narrative of the events and motives leading to the senate's refusal to sanction our adherence to these organizations is far from being a colorless one. His references to Nicaragua are more restrained than they probably would be, and well might be, if they were written today instead of nearly a year ago.

Aulard's study of Christianity and the French revolution is a beautiful piece of historical writing, crystal-clear, detached, dispassionate. I believe there is not a derogatory adjective, applied either to the church or to its enemies, in the whole book. Nor is there the slightest effort to achieve "style." Its only style is that of a perfectly transparent medium through which to display the facts. He covers the period from the outbreak of the revolution in 1789, with a preliminary survey of the state of the church in pre-revolutionary France, to the concordat which Napoleon concluded in the hope that he might "dominate the pope, and through the pope the consciences of mankind."

Recent studies of the events leading up to the outbreak of the war have dealt almost exclusively with the diplomacy of the period. The opening of the archives of the several governments has produced a wealth of such material as usually is not accessible until a generation after the events. Dr. Scott has undertaken the interesting task of depicting what he calls, with no exaggeration, the "surge" of public opinion in the fateful five weeks between the assassination at Sarajevo and the outbreak of the war. For this story, the chief sources are the newspapers of the time. It seems to me a singularly fair-minded presentation of a very complicated body of data, unbiased by any attempt to fasten guilt upon any particular culprit. In the writing of the definitive history (if there ever is such a thing) the historian will have to take into account these reactions of public opinion, and he will be grateful for the materials which have here been assembled and organized. And meanwhile the reader can be grateful for a vivid presentation of the facts from a new angle.

Knowing next to nothing about the history of Japan, I cannot deal critically with Mr. Gowen's impressive volume on that subject, but I know that he is a professor of oriental languages and literature in the University of Washington, that he has pre-



viously written a history of China and a history of Asia, and that in the present volume he has brought his scholarly competence to bear to produce a comprehensive survey of the development of Japan from the prehistoric period down to 1927. That the author is sympathetic with his subject needs scarcely be stated, though it is obvious from his tone, but he writes with no ebullition of enthusiasm and with no partisanship. It is very evidently a work based upon a solid body of information and wrought into an attractive literary form.

WINFRED ERNEST GARRISON.

## Enriching the Second Ordinance

*At the Lord's Table.* By David Owen Thomas, M.D. Doubleday, Doran Company, \$3.00.

**P**ROBABLY NO FEATURE of public worship is more important than an impressive and helpful observance of the communion of the Lord's supper. In non-liturgical churches the celebration of the communion lays upon the preacher a heavy responsibility. Likewise it supplies him with an opportunity rich in possibilities. In churches that observe the Lord's supper every Sunday, the Disciples for instance, constant study and consideration are necessary lest it become a mere rite, a dead and soulless thing. Every thoughtful minister is perplexed by the ease with which the dead hand of formality is laid upon the celebration of a memorial that ought always to be observed with discernment, dignity and reverence.

Not so long ago there was a minister among the Disciples so troubled by the mechanical and lifeless observance of the weekly communion that at last in desperation he suggested to his elders the quarterly observance in order, as he said, that the communion might be more meaningful. Where one minister has resorted to this extreme measure, a hundred perhaps have wondered how the memorial supper might be kept in a more becoming manner. And now comes a book "At the Lord's Table" devoted wholly to the second ordinance and designed to aid both in appraising the institution and investing it with a worshipful atmosphere.

The author, David Owen Thomas, was a Christian physician of Minneapolis, Minnesota, an elder in the Portland Avenue Church of the Disciples. A native of Wales, he graduated from the College of Physicians and Surgeons, and held a degree from the Royal College of Surgeons, London. Dr. Thomas was a member of many learned and scientific societies, and a frequent contributor to medical journals. Above all he was an ardent churchman, and his special study in the field of church history was the eucharist. Many of us who attend the national conventions of the Disciples will recall Dr. Thomas, who, up to the time of his death, was a regular attendant. He was a tall man with a scholarly stoop, grave and courteous, a reverent soul.

Becoming interested in the history of the communion of the Lord's supper, Dr. Thomas, following his scholarly bent, gave much time to research, making several trips to Europe in order to examine books on the subject that were unavailable on this side of the water. He collected many valuable volumes in early Christian literature, and was, at his death, one of the best informed men on the origin and history of the Lord's supper in this country. The result of the doctor's research and reflections is a volume in which there is a fair balance between the critical dissertations and the practical homilies designed to prepare worshippers to receive the loaf and the cup. The work shows careful preparation, is well indexed and embodies the complete summary of the scriptural references to the Lord's supper.

Dr. Thomas believed that the Lord's supper should never be

celebrated without a brief communion talk preceding it. His own preparation for such addresses was thorough and his topics varied yet always bearing directly upon the ordinance. To the average minister the communion talks and Lenten addresses in this volume will be most rewarding. They are extremely suggestive and are models of conciseness and good taste. They are informative, interpretive, and the devotional spirit is never lacking. Here is a cluster of titles taken at random from the book, "The Memory-Time," "Love in the Supper," "The Old and the New in the Supper," "The Communion Peace," "The Family Idea of the Supper," "Times of Refreshing," "Anticipation in Communion," "The Communion Homily," "Remembrance and Imitation." All of these communion talks were used by Dr. Thomas as he presided at the Lord's table Sunday after Sunday, and occasionally in special gatherings where the communion of the Lord's supper was observed. Fancy having such an elder in your church, brother preacher, so unusually gifted and able to contribute to public worship.

For those who wish to know something of the problems of the text bearing upon the eucharist, "The Lord's Supper in the Apostolic Age," and "Modern Criticism and the Lord's Supper," Part II, of Dr. Thomas' work will be useful. It is in this section of the book that his scholarship is apparent and the wide reading of the man in evidence. He sums up his investigations and closes the book with this brief paragraph: "Tested by enlightened criticism, the Lord's supper retains its credentials as a Christian sacrament, to strengthen the living, bless the dying, exalt the church, and glorify our Lord Jesus Christ." My own estimate of this book is high. I have kept it near me for three months and once carried it with me on a long journey. It is the only book of its kind of which I have any knowledge. "At the Lord's Table" is one of the few books designed to do the preacher, especially the young preacher, the highest kind of service in behalf of an observance that calls for rare insight and judgment.

EDGAR DEWITT JONES.

## Books in Brief

It is one thing for a closet philosopher or a cloister theologian to construct a system of thought which satisfies the requirements of his intellect, but quite another thing for the preacher to conceive the Christian message in terms which meet the demands of intelligence in the modern world and at the same time meet the religious needs of people who live in a world of practical problems, moral perplexities, and emotional tensions. That second and more difficult task is the one to which Dr. Ernest Fremont Tittle has set himself in his volume of sermons entitled *THE RELIGION OF THE SPIRIT* (Abingdon, \$2.00). It is no accident that on the first page he refers to Sabatier's great work, "Religions of Authority and the Religion of the Spirit." He says he remembers nothing about it except the title, but the substance of it has passed into him and finds expression in twenty sermons which are representative of the best in modern preaching. Dr. Tittle, it need scarcely be stated, is pastor of the First Methodist church of Evanston, Ill., where he has the responsibility of preaching to a large student audience as well as to a highly organized and active church.

During the twenty-five years which intervened between his graduation from Harvard college and his death, Thoreau found his most important occupation in reflecting upon things in general and setting down the product of his meditations in his journals. He was only incidentally a naturalist. He has gained the reputation for being one chiefly because the books which were compiled from the journals, partly by himself and partly

by his literary executor, were arranged with reference to certain categories which suggest the student of nature—one pond, two rivers, and the four seasons. The reader of *THE HEART OF THOREAU'S JOURNALS*, edited by Odell Shepard (Houghton, Mifflin Co., \$3.00) will find in it a clearer picture of the man and a greater wealth of his sententious philosophy than he can get from the familiar "Walden" and the "Week," and miss little of

importance that he might find in the fourteen volumes of the complete Journals. I have not tried the marvelous merits of Elbert Hubbard's scrapbook, but I imagine that a person of average intelligence might acquire some reputation for conversational brilliance by a judicious use of ideas and apothegms drawn from Thoreau's journals. At any rate, it is a book of the utmost fascination.

W. E. G.

## CORRESPONDENCE

### We Knew It Was a Valuable Book

EDITOR THE CHRISTIAN CENTURY:

SIR: In my article on Weems' Life of Washington, there is a slight but not unimportant error in a date. My copy of Weems' volume was printed in 1815, not 1850 as you have it. Thirty-five years in the age of a book sometimes makes a lot of difference. In this case I was in the market for this particular edition of Weems a long time before I secured a copy at a price I felt I could afford.

Detroit, Mich.

EDGAR DEWITT JONES.

### Corruption in Politics

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in your issue of February 9 on "Whence Comes Bad Government" is valuable and timely. As a member of the legislature for twelve years, serving in both houses, I have become increasingly impressed with the necessity of a public appreciation of the fact that back of practically all corruption in politics lies, often concealed, the conscienceless selfishness of "business" interests. The popular slogan, "Less politics in business and more business in government," needs to be understood at its real significance of "less honesty in business and more corruption in government."

Incalculable harm has been done by the popular generalization about the "filthy pool of politics." The public needs to realize that so far as the "pool" is "filthy," it is "filthy" because of the "filth" put into it by so-called "business interests" and that democracy cannot survive "filthy politics."

Modesto, Calif.

L. L. DENNETT.

### Eclipses and Free Will

EDITOR THE CHRISTIAN CENTURY:

SIR: My article, "Has Evolution Betrayed Science?" was written for the purpose, not of irritating scientists, but to strengthen the faith of those who find their Christian beliefs threatened by modern inductive knowledge. To that same end I am answering the several criticisms Mr. Lewis G. Westgate expresses against my views in *The Christian Century* of February 9.

1. I aimed my criticisms against the claims of certainty, predictability, and simplicity made by modern, inductive pure physics, chemistry, bio-chemistry, etc.

2. The common assertion that inventions come out of pure science has less truth in it than that an apple tree with its fruit, limbs, trunk and roots comes out of a seed alone.

3. The only certainty that science might possess is logical certainty. When pure physicists reason about their mathematical points, lines, surfaces, atoms, electrons, etc., they may come to fairly certain conclusions about such ideas that have no existence except in thinkers' minds. But the moment they seek to apply their conclusions, or laws, thus gained, to anything actually existing on earth, the laws do not apply exactly, precisely, or absolutely. Neither do such laws ever explain anything. Nobody knows why a stone falls, and no stone ever does fall exactly as Galileo's law of gravity says it does; nor has the moon ever satisfactorily obeyed Newton's law of gravitation. All such laws spring from the constructive imagination of thinkers. The "fact of evolution"—if I understand the phrase—comes from the same

source. I quite agree with Mr. Westgate when he says that science is a marvelous product of the human spirit.

4. Astronomical predictions furnish good illustrations of this uncertainty. If astronomy predicts the next eclipse within a second, it will be, I believe, the first time it has come that close. Usually it misses it about five or ten seconds. But here the amount it misses is not so important as the fact that it always does miss its predictions. For its pretended power to predict rests upon the dogma of perfect uniformity of nature; and that rests upon the dogma that the world is a machine. Missing predictions eliminates evidence for such a theory. The slight deviation from the uniformity asserted to exist and the divergency actually existing may be due to free will. The difference may be small in quantity but decisive for conclusions. The scientist's attitude toward such small differences has too often resembled that of the nurse in "Midshipman Easy" who sought to excuse her moral turpitude by asserting that her illegitimate baby was such a little one.

As for the rest, it seems to me that when scientists will proclaim consistently that their science is (1) an imperfect body of probable knowledge, organized according to an impossible plan, (2) consisting of hypotheses, truths, theories and natural laws, none of which applies precisely to any actual event in the world, (3) derived from the constructive imagination of thinkers and sometimes illustrated approximately by facts, and sometimes not at all; (4) all imagined and organized for the purpose of saving men energy in thinking and for giving prescriptions to guide conduct, there will be no cause for complaint about the scientific attitude. It seems to me that science will be compelled to make some such admissions. Whether this will wreck science or not is secondary to my desire to weaken its illegitimate influence over the religious life of many good people by its unsupportable claims. I think Mr. Westgate is with me in this, though he may not agree with the kind nor the extent of the operation to be performed on our scientific body of knowledge to cure its diseases. At any rate, I thank him for giving me a chance to sharpen some of my former statements.

University of Pennsylvania.

A. HOLMES.

### To Withdraw or Not to Withdraw?

EDITOR THE CHRISTIAN CENTURY:

SIR: Under the heading, "Ohio Pastors Seek Withdrawal of Marines," in your issue of February 16, we read that a large group of ministers in Ohio called for the withdrawal of marines from Nicaragua, "as soon as is now practicable." This seemed at first to be good news; but on a little further consideration, it appeared to me that it is meaningless in itself, and has just the application that each person may wish to give it. All the persons now responsible for the present occupation of Nicaragua may accept this sentiment and agree with it. And furthermore, they, and their successors for the next fifty years, may continue to echo it, while still keeping that country under the yoke of our armed forces, to save two faces, their own, and the face of the lady on the silver dollar, in whose interest the occupation is carried on.

To demand immediate withdrawal of our troops, and to leave the people of the occupied country to settle their own affairs instead of our settling them—that would mean some respect for the freedom of a little nation.

Wentworth, N. H.

ARTHUR H. SARGENT.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Coast Pastors in Conference At Berkeley, Cal.

Late in February, the 8th interdenominational pastoral conference was in session at Berkeley, Cal., being held under the auspices of the Pacific school of religion. Rev. A. W. Palmer, of First Congregational church, Oak Park, Ill., discussed "What Are the People's Themes for the Modern Pulpit?" stressing especially the point that the preacher should speak out continually on matters of international relations, politics and government. More than 200 ministers, representing a dozen fellowships, were in attendance at the conference. Dr. H. F. Swartz, head of the Pacific school of religion, presided. He announced, during the sessions, the creation of the Palestine institute at the school, with Dr. William Frederick Bade as director.

## Dr. Rufus Jones Says More Saints Today Than Ever Before

In an address recently delivered at Haverford college, on "Our Christian Task in a Materialistic World," Dr. Rufus Jones declared his optimism with the statement that "there are more saints in the world today than in any other century in history, and there are more happy Christian homes than ever before." Of the modern church, he said: "With all its benighted antiquities, its stock of shopworn and secondhand goods, and its large proportion of timorous members and leaders, the church nevertheless is the most august and spiritual effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force. There are now more persons who live and work inspired by the consciousness of the real presence of Christ in their lives. In short, the continued life of Christ, relived in and through men and women, is a more impressive fact today than at any other time since Pentecost."

## Chicago's Churches to Pray For Decent Government

A united preachers' meeting in Chicago has voted to ask the protestant churches of the city to observe Wednesday, March 7, as a special day of prayer for the civic welfare of the city. Many churches are uniting in special services of prayer for this object; others are devoting their regular midweek meetings to it. The newspapers have given special attention to the project. One of them, the Chicago Daily News, suggests editorially that the day of prayer will be effective only if the ministers see to it that their congregations back it up by going to the polls and voting for good government. There is evidence on every hand that the churches are about to fall in behind the most sweeping political "clean-up" in the history of the city. Beginning with this day of prayer a movement is planned which shall bring a maximum church vote to the April primaries.

## H. G. Wells Discusses War and Peace

In a recent article H. G. Wells discusses the subject of war rather vividly and

effectively. "The thought of war," he says, "will sit like a giant over all human affairs for the next two decades. It will say to all of us: 'Set your houses in order. If you squabble among yourselves, waste time, litigate, muddle, snatch profits, and shirk obligations, I will certainly come again. I have taken all your young men between eighteen and fifty and killed and maimed such as I please, millions of them.

I have wasted your substance contemptuously. Now you have multitudes of male children between the ages of nine and nineteen running about among you, delightful and beloved boys. And behind them come millions of delightful babies. Of these I have starved and smashed a paltry million perhaps. But go on muddling, each for himself and his parish and his family, and none for all the world, go

## British Table Talk

London, February 14.

AS I WRITE, the news is that Lord Oxford is sinking. Nothing more can be done. We know him better as Mr. Asquith; as a commoner he played his part for more than forty years in high politics.

A friend with whom I Lord Oxford spoke today, said, "The first and only time I heard him speak was upon home rule in 1886." He won his place in his party by reason of his extraordinary gifts, which were cultivated in the finest of schools, and used from the beginning with industry and integrity. The City of London school, Balliol, the bar—in each of these Asquith left behind an almost mythical reputation for brilliance. In his boyhood he was a Congregationalist, and when he settled down in Hampstead he was for a time a regular attendant at Lyndhurst road church, where then, as now, Dr. Horton was minister. In his later years he became an Anglican, and would often read the lessons in the parish church near his home. But it was not to the church, but to parliament he gave his gifts. Few could have dreamed that this learned and grave lawyer, for so he seemed, would live to lead Britain during the opening phases of the greatest war in history. When that time came, it was often doubted whether Asquith were the right man to lead his people to battle; but no one ever doubted the disinterested devotion and the magnanimity which he brought to that terrible crisis, as indeed to all the many tasks of his life. There was nothing little in this man; and this can be said in an hour when the time has not yet come to pronounce judgment upon the policies which he advocated. The man himself was true, and that is the greatest tribute that can be paid to any statesman. He is passing away now; before this letter reaches America, he will have passed out of the reach of our praise, or blame; but let it be noted of him, that he upheld the finest traditions of our public life.

## The Archbishop of Liverpool

When I crossed to America in 1926, one of the passengers on the boat was Dr. Keatinge, the Catholic archbishop of Liverpool. He was very friendly to me, as indeed he was in his relations to all men. We talked over his early days at Douai, and his experiences when as bishop of Northampton he had Cambridge in his care. We did not enter upon controversy, but I could tell how deeply spiritual a faith he held. Now he has died, long, it

would seem, before his time. I remember that we talked about William Canton, who had also been trained at Douai before he became a protestant. The archbishop told me of the scene, as he remembered it, and Canton had described it in his beautiful poem of the grey French country. I had a little volume of Canton's poems, which I gave him, and he gave me a program of the eucharistic congress, to which he was going, with his signature and kind wishes. But chief among my memories of him was the scene of the quay at Liverpool, where the poor folk of Liverpool had met to sing their prayers for him, as he sailed away to the west.

## Dr. John R. Mott Speaks At 2 L-O

Dr. Mott was the afternoon speaker at our chief broadcasting station on Sunday afternoon. I was away in the country at the quiet little town of Dunmow, but I heard his grave and impressive voice, telling the people of Britain of the plans made for the "Jerusalem meeting." The wireless (or radio) in this country, as my readers will know, is under one central control, and by its means Dr. Mott would reach a very great number of the citizens of our country. We are hoping that his serious talk will awaken an interest not indeed in "Jerusalem 1928" only, but in the tremendously important problems with which the executive council will have to deal. Dr. Mott went on Monday to Swanwick, and travels, moving eastward, by way of Geneva to Cairo and Jerusalem. Our own representatives will soon be setting forth. The chief of our delegation will be Mr. William Paton. With him will be Mr. Basil Mathews and Mr. H. W. Peet, who will have the most important task of interpreting "Jerusalem" through the press to our people.

## And So Forth

Last week the liberals gained a victory at Lancaster. Scarcely anyone dreamed that they would, especially after Lord Ashton, the great employer of Lancaster, a lifelong liberal, had gone over to the other side. He attacked Mr. Lloyd-George. Mr. Lloyd-George has a habit of hitting back; he went to Lancaster a second time, and answered the attack in person. Whether Lord Ashton's weapon proved a boomerang or not, opinions differ; anyhow the city which has been considered to be in his pocket returned a liberal. Apart from the result, many of us are glad that the city of Lancaster has

(Continued on next page)



on in the old way, stick to your rights, stick to your claims, each one of you, make no concessions and no sacrifices, obstruct, waste, squabble—and presently I will come again and take all that fresh harvest of life, and those millions that are now sweet children and dear little boys and youths, and I will squeeze it into a red jam between my hands, and mix it with the mud of the trenches, and feast on it before your eyes, even more damnable than I have done with your grown up and young men."

#### Priest Gives \$250,000 to Catholic Causes

Rev Edmund Hayes, for 36 years pastor of St. Patrick's parish, Imogene, Ia., and a man of considerable means, recently died in Omaha, at 76 years of age, and it is now reported that he had contributed a total of \$250,000 to various causes of his church. His alma mater, St. Mary's college, was given \$225,000. Father Hayes financed, alone, a seminary for missionaries in India.

#### Dr. Norwood Not Influenced by \$15,000 Montreal Salary

It is reported that the American church of Montreal offered Dr. F. W. Norwood, of City Temple, London, \$15,000 if he would accept the pastorate there. Within six hours of receiving the invitation, he cabled his desire to remain at his present post, where his salary is about one-half the Montreal offer.

#### Dr. Coe Recuperates in California

Dr. George Albert Coe, who some time ago resigned from his work at Teachers college, New York city, is recuperating from a recent serious illness at Glendora, Cal.

#### Disciples to Celebrate Anniversary of Pentecost

The Disciples of Christ are making

#### BRITISH TABLE TALK

(Continued from preceding page)

declared its independence of big business. . . . The proprietor of the Daily Mail is seeking new fields to conquer. He has hit upon the need of evening papers in the provinces, and to provide a whole string of these, he is forming a company with a capital of £7,000,000. There will be a large element common to these papers, but they will have their own well-equipped local staffs. I fancy the idea will not seem new to American readers. . . . Mr. J. A. Spender has been writing of Hollywood with his customary sympathy and fairness. He found Douglas Fairbanks and Mary Pickford "charming people as well as serious and conscientious artists." Douglas Fairbanks he found one of the most gifted of living Americans. . . . Among those who have criticized the new communion service, a place of peculiar importance must be given to the dean of Wells, that great scholar, Dr. Armitage Robinson. He believes that the new petition, called the Epiclesis, defines for the first time what the Church of England has hitherto left undefined. It gives a particular explanation of the eucharistic mystery, and that an explanation with no warrant in the scriptures. EDWARD SHILLITO.

preparation for an international celebration of Pentecost. They indicate that the plans are to be centered chiefly in spiritual results, the effort being toward the ingathering of converts and the strengthening of the churches in all that pertains to

character building and church efficiency. Goals are being set by many individual churches and by state organizations. The 1900th anniversary of the event which marks the beginning of the Christian church will take place in June, 1930, and

## NEW SPRING BOOKS



### A Notable Book on INDIA

#### CHRIST AT THE ROUND TABLE

By E. STANLEY JONES

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This illuminating and impressive volume deals with the appeal of Christianity to the peoples of India through conferences with representatives of "the most religiously inclined race of the world."

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## Special Correspondence from Colorado

Denver, February 20.

THE COAL STRIKE, even though called off, continues to be the all-absorbing topic in Colorado. This remarkable industrial conflict ran for more than four months, and attracted the attention of the nation. As is

### The Coal Strike Ends

the case in most industrial upheavals of this kind, the crux of the dispute was a denial on the part of the operators of that right of organization and collective bargaining for which the Christian church is supposed to stand. Like international wars, each succeeding "Colorado coal war" has had its roots in a preceding conflict, which was settled by force rather than with regard to fundamental principles of righteousness. The struggle of 1913-14, culminating in the massacre at Ludlow, made industrial Colorado a stench in the nostrils of the world. The United Mine Workers of the World were effectively and permanently crushed, but business, through the use of its costly espionage system, gunmen, and the ever-ready military, brutally established its right to run its own affairs without interference by "agitators" or "organizers."

### The Rockefeller Company Union Plan

The Colorado Fuel and Iron company, which dominates the industrial life of Colorado, and is in turn said to be dominated by the Rockefeller millions, made a gesture in the direction of a supposed new day, through the organization of its employee representation plan, popularly known as the Rockefeller plan. Like most other company unions, this plan was prepared for the employees by the operators—in this case Mr. MacKenzie King, imported from Canada by Mr. Rockefeller—leaving the management as the final court of appeal. The shortcomings of the system, from the standpoint of Christian standards, have been impartially set forth by Ben Seligman and Mary Van Kleek in their report published by the Russell Sage foundation. However, the "union" will never be more discriminatingly evaluated than in that single sentence from the report of the United States commission on industrial relations, which said of the experiment: "The effectiveness of such a plan lies wholly in its tendency to deceive the public and lull criticism, while permitting the company to maintain its absolute power." Under the plan, the company has succeeded in having "representatives of the men" vote for decreases of pay, "because the company could not afford to pay a higher wage scale." All this while Wyoming with essentially the same mining conditions is paying its independently organized workers the Jacksonville scale and selling its coal at as low, or lower prices. Today, for example, the best fork lump sells for \$4.50 at Wyoming mines, although it is mined by men on an \$8.00 per day scale. Contrast with this the strike prices in one of our southern coun-

ties where coal is selling at \$7.00 per ton at the mine when the miners receive but \$6.50 per day. A sufficient answer to the complaint of the C. F. & I. owners that they have been losing money and that their company cannot pay a living wage, is that since this strike loomed on the horizon they have found it possible to increase their scale by a total of \$1.00 per day.

### Demands in the Recent Strike

The demand of the striking miners for the Jacksonville scale is an item which the Christian citizenship of Colorado may, within certain limitations, leave to the judgment of the state industrial commission. How the church could remain neutral or even how preachers could be so greatly concerned about "the viewpoint of the operators" when it came to granting the demand for a pit committee—a minimum of organization—is, of course, beyond the comprehension of those who believe that the social creed of the churches should be as carefully taught and as jealously insisted upon as some of the older doctrinal statements. This is particularly true when we remember that some of the more enlightened and Christian of our operators were willing, not only to grant this fundamental demand, but also to recognize fully the right of the men to organize and deal collectively through representatives of their own choosing. The state mining department likewise added the weight of its prestige to the contention of the miners by admitting a general and flagrant disregard of state mining laws and contending that conditions could not be substantially improved without some form of organization on the part of the men.

### Church Leadership During the Strike

The leadership of Colorado's churches has set some fine precedents in the present industrial conflict. The social service commission of the Colorado conference of the Methodist Episcopal church early in the strike issued a pronouncement setting forth the teachings of the church on the factors involved. This was sent to every newspaper of the state along with a reprint of a column and a half editorial from the Denver News commenting favorably on the declaration. The Weld County ministerial alliance raised a committee of investigation which issued an admirable report following the Columbine tragedy. A committee of Colorado Springs ministers and college professors conducted an investigation in their community and issued a statement highly appreciative of the human values involved in the conflict. The Denver ministerial alliance proved a considerable factor in forcing a reversal of attitude on the part of the state industrial commission by insisting on an impartial investigation by the federal council of churches, the National Catholic Welfare

(Continued on next page)

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to promote the celebration, among the members being Rev. Charles R. Scoville, Rev. Jesse M. Bader, Rev. L. D. Cartwright, Rev. H. H. Peters, Rev. Allen Wilson, Rev. P. H. Welshimer, Rev. Cleveland Kleihauer, Rev. C. R. Stauffer and Prof. F. D. Kershner.

#### Japanese Bishop Now In America

Rev. Januarius Hayasaka, the only Japanese ever raised to the episcopate of the Roman Catholic church, is now in this country, being on his way home from Rome, where in October he was consecrated as bishop by Pope Pius.

#### Conan Doyle Demands a New Faith

In a small pamphlet, entitled "A Word of Warning," just published, Sir Conan Doyle recommends that the Christian churches be "scrapped for a new religion based on spiritualism." The pamphlet assails the priesthood, the sacraments, baptism, the communion, confession and the

virgin birth. Church rituals are denounced as "organized materialism" and "systematized insanity."

#### Factory Owner Gives Newton, Ia., Complete Y

At a cost of \$250,000, Frederick L. Maytag, whose washing-machine factories caused the population of Newton, Ia., to double in five years, has presented that town with a Y. M. C. A. building, with free equipment.

#### Congregationalists Feature Vocation Day

Sunday, Feb. 26, was observed by the Congregational churches of the middle west as "vocation day," this move being under the direction of the Chicago theological seminary. More than 500 ministers presented the theme, "The Choice of a

Life Work," to their congregations, with special emphasis on the call of the ministry.

#### 4,000 War Orphans of Palestine Cared for by Jews

Through the expenditure of \$2,250,000 by the Palestine orphan committee of the Jews more than 4,000 war orphans in Palestine have been cared for and placed in a position to support themselves.

#### Foundation Formed to Handle Large Religious Gifts

A bill has just been introduced before both houses of the New York legislature to incorporate an organization "for the purpose of forwarding and fostering Christianity through religious education," to be known as the Religious Education foundation. Among the proposed incor-

#### COLORADO CORRESPONDENCE

(Continued from preceding page)

conference, and the College of American Rabbis, in the event that Governor Adams failed to get the state machinery into motion. Near the end of the strike this body of preachers passed and gave publicity to a resolution declaring that "a recognition of pit committees should be regarded as a minimum" in complying with the principles of the churches. At a time when public interest in the strike was at a low ebb, Grace community church, Denver, opened its doors to a strike meeting. Miners from the north flocked to Denver. Three times as many people were anxious to attend as could be accommodated in the auditorium, so an overflow meeting was held in the Greek theater at the civic center, one block distant.

\* \* \*

#### Other Attempts at Understanding

Shortly afterward students of Denver university and Iliff school of theology became actively interested in the situation. They attended strike meetings and interviewed more than two hundred actual striking coal diggers in various parts of the state. When public interest began to lag, the convener of the Denver Fellowship of Reconciliation rented the municipal auditorium as a means of giving the widest possible publicity to the findings of the students. George L. Collins, industrial secretary of the fellowship, who was here from New York, acted as chairman. A Denver pastor spoke briefly on the aspirations of the miners; another gave a masterly presentation of the stake of the church in industrial conflict, a professor of sociology presented the interests of the public, and three students gave a summary of their findings from interviews with miners and operators. The Colorado strike situation has afforded a most suggestive example of what might be accomplished in the interests of justice and righteousness, if there were anything like united action on the part of those forces which are supposed to exist for the sole purpose of establishing the kingdom of God upon earth.

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porators are ex-Secretary Newton D. Baker, U. S. Attorney Charles H. Tuttle, Orion H. Cheney, James C. Penney, Simon B. Chapin of New York, and Harry A. Wheeler of Chicago. It was announced that the organization, which would be protestant, would not undertake any religious propaganda, nor would it attempt further to introduce religious teaching in the public schools. The foundation, according to Mr. Cheney, will seek to co-ordinate the efforts of many existing agencies for the handling of bequests and donations so that all may work with a closer cooperation. Headquarters will be established in New York city and there will be regional agencies elsewhere.

### A New Cathedral for Charleston, S. C.

A resolution favoring the establishment of a cathedral at Charleston, S. C. was an event of the recent convention of that diocese of the Episcopal church. It will be known as the Cathedral of St. Peter and St. Paul. The present St. Paul's church has offered its property valued at \$300,000 toward the new cathedral.

### Presbyterians of Helena, Mont., Hear Prominent Laymen

First Presbyterian church, Helena, Mont., Rev. David J. Donnan, pastor, makes use of prominent laymen at its Sunday evening services. Recent speakers have been Chancellor Melvin A. Brannon of the University of Montana on "Community Interest in Adult Education"; Mr. J. W. Walker of the State Board of Equalization on "American Ideals of World Peace"; Assistant to the Attorney-General I. W. Choate, on "The Trial of Jesus from the Legal Standpoint"; Hon. John E. Erickson, governor of Montana, on "Abraham Lincoln," and Miss Gertrude Crane, head of the department of religious education of Intermountain Union college on "Religious Education."

### Texas Rector Becomes Bible Chair Instructor

Rev. DuBose Murphy, rector of All Saints chapel, Austin, Tex., has resigned to accept appointment as instructor in the Episcopal Bible chair at the University of Texas.

### Death of Pioneer Methodist Book Editor

"He edited more books than any other man in Methodism," said Bishop Moore, in speaking of Dr. Samuel W. Williams, who died at Wyoming, O., Feb. 14, at the age of 100. Dr. Williams began his service as book editor in 1859, serving at various times in Cincinnati and St. Louis.

### Pro and Con, Mostly Con, On "The King of Kings"

There has been much praise of Mr. DeMille's spectacular motion picture, "The King of Kings," but many reviewers, while aghast at its splendor and magnificence, are "left cold." The Manchester Guardian remarks that "Mr. DeMille has cared a good deal less for the sermon on the mount than for the collapse of mountains in the great darkness at the time of the crucifixion." The motion picture editor of the Chicago Tribune finds the picture a great spectacle, but lacking in simplicity. She uses these words: "A big show—The

King of Kings—that left me cold. How different from the Passion play as presented by the Freiburg players!"

### Newark Conference Plans Education Aid to South American Mission Schools

An unusual undertaking in missionary education, based on pedagogical methods developed by Columbia university and other institutions, is now being carried out by the church schools and churches of the Newark Methodist district, cooperating with the board of foreign missions and the department of missionary education of the

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Author of  
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church. By a missionary project known as "Share Your School" the church schools of that district are planning to un-

dertake special missionary service for the mission schools of South America. They are planning to raise, as a result of their

educational program, a sum of money that will provide religious literature for thousands of boys and girls speaking the Spanish and Portuguese tongues in the South American republics.

## Special Correspondence from Detroit

*Detroit, February 21.*

**I**N THE STATLER HOTEL here at noon on Thursdays for five months of the year a unique group gathers for luncheon. It is known as the men's club for the study of religion, and is strictly a lay affair. It is not only un-denominational, but interracial as well. Catholic, Jew, and protestant are represented, and some who are not identified with any church. The teacher is Dr. Lynn Harold Hough and he discusses in his scintillating fashion every phase of religious topics. The attendance averages a hundred and among the regular attendants are bankers, lawyers, doctors, engineers, realtors, judges, educators, and city officials. The luncheon begins at 12:15 sharp. At 12:40 Dr. Hough speaks for thirty minutes. Dr. Hough's estimate of the importance of this meeting may be inferred from his statement, "I consider my work in this club the most significant single activity of my Detroit ministry." The initiator of this club is Wellington M. Logan, executive secretary of the Y. M. C. A., elder in Central Woodward church, and a religious leader of experience and myriad acquaintances. During the Student Volunteer convention last December, Doctors Gilkey and Palmer of Chicago, Sockman of New York and Krumbine of Buffalo, were guests at this club and were enthusiastic over its character and possibilities.

### Open vs. Closed Shop

Dr. James Thomas, pastor of St. Mark's Methodist church, opened his pulpit recently for two Sunday evening discussions somewhat out of the ordinary. As most everybody knows, who is familiar with Detroit, the hostility toward the closed shop is pronounced among employers. The controversy that arose over representatives of the American federation of labor speaking in the churches here a year and a half ago is still fresh in the minds of the people. Dr. Thomas opened his pulpit to representatives of both labor and capital in the liveliest kind of discussion on the issue in question. Mr. Noel Sargent of New York city spoke on Jan. 22 on "Advantages of the Open Shop," and on Feb. 12, Mr. John J. Manning of Washington, secretary-treasurer of the union label and trades department of the American federation of labor, spoke on "The Closed Shop." Both of these addresses were followed by question periods. Crowds thronged the large auditorium of St. Mark's. Dr. Thomas' action has been widely commended.

### The Father and Son Movement

This city has from the first taken remarkable interest in the father and son movement. The two weeks set apart for father and son gatherings constitute a notable season here always, and this year a new record was established. Hundreds

of celebrations were held by churches, luncheon clubs, and other organizations in which father and son participated in the finest kind of comradeship. They ate together, sang together, played together. It is estimated that above 100,000 participated in these affairs. The most lasting results of course cannot be tabulated. In addition to scores of local speakers, Mr. H. W. Gibson of Boston, an expert in welfare work for boys, was brought here for a solid month of speaking engagements. Some years of first-hand observation of the father and son movement lead me to express the belief that it is growing in power, and that there should be some way of conserving throughout the entire year the spirit and contact which characterize the stated period set apart for father and son observance.

### Lenten Services Planned

The Bonstelle playhouse, directed by Miss Jessie Bonstelle, and dedicated to the higher ideals of the stage, will open its doors for its second year of lenten services, Sunday, Feb. 26. Dr. Morton C. Pearson, former executive secretary of the council of churches, and now superintendent of the Presbyterian board of church extension, will preside through the series. Monday, the 27th, Dr. Charles L. Goodell of the federal council of churches of New York, nationally known leader, will open the series of noon services at Keith's theater. Already plans are on foot to utilize for the Good Friday three-hour service two additional theaters in the downtown district, making eight in that section of the city, with a joint seating capacity of over 20,000.

EDGAR DEWITT JONES.

### A World Peace Congress Of Youth

At Bierville, France, two years ago, representatives of the youth of the Rhine

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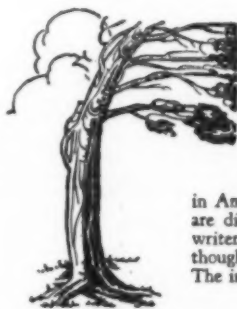
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countries met together in a peace conference. Still other youth groups have been brought together in the United States and in the far east to confer on the problems of war. An effort is now being made to federate the efforts of these various youth peace movements. A world youth peace congress is scheduled to be held at Eerde, Holland, August 17-26, 1928. The two main purposes of this congress, as stated by the American committee on arrange-

ments, are: 1. To stimulate and promote the study of the basic causes of war and their elimination. 2. To focus the enthusiasm and power of the youth of the world upon the development of methods and agencies for dealing with the problem of war.

#### League for Industrial Democracy Lunches in Boston

The annual luncheon conference of the

church league for industrial democracy, held in St. Paul's cathedral rooms, Boston, Feb. 18, was attended by 100 delegates, and listened to Prof. Norman Nash, of the Episcopal school, Cambridge; Mrs. Mary Thompson, president of the Woman's Trade Union league of Boston, and Mr. H. S. Dennison, president of the Dennison Manufacturing company, of Framingham, Mass. The latter speaker declared that "we need tremendously to care more about the man in the industry," adding that "the job of the church, with relation to these very difficult problems, which are growing more difficult at an ever increasing speed, boils down to getting hold of the business man on his own ground and making a direct contact with his mind." Other speakers were Rev. John H. Melish, of Holy Trinity church, Brooklyn, and Rev. Benjamin Brewster, bishop of Maine.

#### Bishop W. T. Manning Prophecies

Bishop William T. Manning, of New York, has set forth a statement of hope and faith concerning religious movements in this year, 1928. He has listed these under three chief headings. Briefly, they are: (1) a belief that we shall see a lessening of the spirit of controversy among Christians; (2) that we shall see a further awakening of true and simple faith in Christ as our divine Lord and leader; and (3) a belief that the year will see a distinct advance in the movement for visible fellowship and brotherhood among all Christians.

#### Dr. McAfee Dedicates Presbyterian Church for Chicago Suburb

Last month a \$350,000 building for First Presbyterian church, River Forest, Ill., was dedicated, with Dr. Cleland B. McAfee preaching the dedicatory sermon. The new church home is designed for the highest type of community service. Rev. W. H. Marbach is the present pastor of this church.

#### Unitarians Feature Intercollegiate Conference

A Unitarian intercollegiate conference for New England and New York, sponsored by the joint student committee of the various central organizations of the denomination, was held over the week-end of Feb. 11 at Deerfield, Mass. The general subject considered was "Our Responsibility Toward the Modern Social Order."

#### Chicago Seminary Adds Fine Arts to Curriculum

The Chicago theological seminary and the divinity school of the University of Chicago, through their joint faculties, have adopted a set of recommendations adding to the curriculum a number of courses in the fine arts. Two years ago these two affiliated schools established courses in drama, biography and art. Now these and other pertinent courses in their curricula are to be gathered into one department and enhanced in the near future by important courses in music.

#### Dr. Straton Carries Fundamentalist Campaign to Pacific Coast

Selecting San Jose as his center of operations, Dr. John Roach Straton, of New York, has launched a drive to put Cali-

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fornia on the list of "monkey-law" states. His opening fire has been met by champions of evolution, but in a quiet manner, as being good tactics. The successful

fighters against anti-evolution bills introduced into the California legislature have been conducted mainly through the columns of a state press willing to give equal

## Special Correspondence from Virginia

Richmond, Va., February 25.

**THE FRESH BREEZES** of unity have been flowing through our streets and churches with unusual vigor during the past two or three weeks. The atmosphere was first stirred when Dr. Beverley D.

**Christian Unity In Action** Tucker, jr., rector of St. Paul's Episcopal church, announced that here-

after he would accept into full membership in his congregation members of other Christian bodies upon presentation of a letter from their pastor without requiring confirmation. It was indeed startling to find an Episcopalian leader who has decided to do something about Christian unity instead of merely talking about it. There was much murmuring among the brethren, mostly of his own fold. One, indeed, hastily writing for the press, questioned if such "open defiance of the rubrics" would advance the cause of Christian unity. But, lo and behold! after they had rubbed their eyes and put on their spectacles, and examined their prayer books, it was found that there is neither rubric nor canon that requires confirmation for congregational membership in the Protestant Episcopal church. This is natural, too, because for nearly three hundred years there were no confirmations in the church in this country, because there were no bishops. It was then found by those interested that the only rubric that in any way touches this subject is that at the conclusion of the confirmation service which reads, "And there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed," and relates only to those who participate in the holy communion. Those who are acquainted with the history of their church know that this rubric is found in the original prayer book of 1549 when there were no Baptists, Presbyterians, Methodists or Disciples, and is only meant for the children of our own church. It is so recognized by broad churchmen, who invite persons of other churches to the communion table, and by the Anglo-catholics who take pride in fraternizing with brethren of the Greek and Russian orthodox churches. So it was found that this progressive rector, who is the son of a bishop and the brother of a bishop, and has himself been elected a bishop but declined it, knew more of what he was doing than some had given him credit for.

### A Good Will Dinner

Then came the "Good Will" dinner when 150 Catholics, 150 protestants and 150 Jews sat down and ate together, the seats being so arranged as to alternate, a Jew, a Catholic and a protestant. Of course, old Virginia ham did not figure largely on the menu, but there were plenty of other good things that all could enjoy with a clear conscience. Governor Byrd, himself a vestryman in the Episcopal church, presided at the after-dinner meeting. In his opening address, he stressed

the importance of "sweeping away prejudice." He introduced Dr. Peter Ainslie, of Baltimore, who represented the protestants, and spoke in his usual happy style, pointing out how much America owed to the Catholics and the Jews, since Christopher Columbus was a Roman Catholic, but sailed on his epoch-making voyage in ships fitted out with Jewish money, and that it was a young Jew on one of those ships whose keen eyes were the first to discover the land of the new world. Rabbi Louis Mendoza, of Norfolk, Va., who spoke for the Jews, is a real orator, and reached the highest plane in his address, when he pointed out that all religions seek God and truth in one form or another, and should ally themselves to overcome the atheistic materialism of the day. The Roman Catholics were represented on the speakers' rostrum by Senator Ransdell of Louisiana. He dwelt at great length on the Mississippi flood, and emphasized the fact that the relief that came to those unfortunate sufferers was through the agency of the Red Cross which represented practical good will of the whole country, Jew, Catholic and protestant alike. Father Call of the Catholic cathedral of the Sacred Heart asked the blessing, and Rabbi Edward Calisch of Richmond synagogue pronounced the benediction.

### Reverberations of Lausanne

February 22 and 23 brought to Richmond the most distinguished and varied group of religious speakers that have ever assembled here at one time. They came under the auspices of the continuation committee of the conference on faith and order, and brought to us the echoes, one might say the reverberations, of Lausanne. They met in the parish house of St. Paul's church, using the body of the church for the night sessions. The program included the following topics and speakers:

"The Existing Unity and Its Implications," Dr. W. C. Bell, professor of the theological seminary, Alexandria, Va.

"A Formula for Union," Dr. John W. Moore, corresponding secretary, federal council.

"The Lausanne Record—Written and Unwritten," Bishop James Cannon, jr., bishop of the Methodist church, south.

"Unity in Worship," Dr. Robert A. Ashworth, pastor Church of Redeemer, Yonkers, N. Y.

"Next Steps," Dr. William Adams Brown, professor Union theological seminary, New York.

"Some Difficulties," Bishop William F. McDowell, Washington, D. C., Methodist church.

"The Relations of Stockholm to Lausanne," Dr. Frederick Lynch, New York.

"Why the Lausanne Conference and Results," Dr. E. D. Soper, vice-president, Duke university.

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grace to both sides. The Heisinger anti-evolution bill in the last session had the support of a powerful lobby, but was defeated by a substantial majority. Fundamental hope is now pinned to a reap-

portionment measure giving the country districts a greatly enlarged representation in the state senate. Before it can be passed this law must yet run the gamut of a referendum.

## College Leaders Study Campus Religion

WHEN 200 college and preparatory school pedagogues lay down their books and journey far and near to Princeton for a snow-blown February week-end in the interest of the thing called religion, something deeper motivates them than mere desire for a change of air or the chance to hob-nob with certain academic notables. And whoever leaned his chair back against the wall to sit and observe them through it all came away not a little impressed with the genuineness of that motive.

It was a curious admixture of types—this company of presidents, deans, chaplains, professors and schoolmasters. Some of them came from small denominational or military institutions, others from our great mass-production universities. Some from provincial sequestered communities where everything revolves around the college, others from the metropolis where the college is lost in the complex life about it. Some of them were young, others were not so young. Some of them were heavy with the burden that they possessed a religious heritage which just had to be imparted to the younger generation; many of them were glad that they desisted stirring among youth today a profound impatience with all things old and were sure that in it is fluttering the greatest single hope. Some of them came for no other purpose than to promulgate "what we're doing on our campus," but most of them evinced a humility that was indeed teachable. And these did not go away altogether unsatisfied.

#### COMPULSORY CHAPEL WORSHIP

They looked at the problem of "religion on the campus" in its three major aspects—worship, curriculum, voluntary religious organizations. Concerning the element of compulsion in chapel worship they were, of course, somewhat divided. And the division was almost an equal one. Where the custom of chapel is one of some traditional standing its representatives, although in no case satisfied with its present conduct, were hardly ready to see it abolished. The disciplinary effect of compulsory attendance, the psychological and social value of corporate assembly, and the opportunity for scattering a few seeds of truth or wisdom with its chance of falling on other than stony ground—these, it was held, were values not lightly to be discarded. Yet, when one good president issued the dictum, "Christian colleges have the right to prescribe religious worship," it brought the prompt and supported response: "It is not a question of right, it is a question of what is best for the students."

That there is a place for corporate worship on the campus few, if any, were willing to gainsay. That it is being now, and has been, all too often handled in an irrelevant, perfunctory, slipshod fashion under untrained leadership, all agreed. Precisely how to bring to pass something worthy of

the name worship—well, that resolved itself into a matter of general attitude on the part of those who administer the affairs of the college, of securing a building which architecturally is conducive to worship, and of choosing to take time and to care about the elements that go to make possible an experience of worship in a chapel service. And if there were any among this lot of pedagogues who came to the conference uncertain as to what is meant by worship it is not at all unlikely that the demonstrations there given by Rufus Jones gave them at least a clue.

#### RELIGIOUS CURRICULA

The curriculum approach to religion brought some interesting discussion. Roughly, three distinct attitudes were expressed. There was repeated suggestion that courses in religion be accorded an academic dignity and parity with that of other subjects. This for the most part from men who are themselves teaching religion. Again, there were those who felt that the teaching of religion should be "a dispassionate inquiry," "a presentation to the student of a body of accredited knowledge," "a laying upon the altar of some good dry wood," and that it should not be in any sense propaganda. And then, there were those who insisted that all teaching of whatever subject, if reverently and honestly done, is religious teaching; and that nothing else really matters.

In consideration of the place of voluntary religious organizations on the campus little was said, chiefly because the conference group, with so brief a time, gave itself to what it regarded as more immediately problematical and important. A small commission working in this field reported that "impression without expression is educationally unsound," and that the voluntary religious groups—the Christian associations, etc.—furnished a practice laboratory and were an integral part of any complete dealing with religion on the campus.

WILLIAM E. KROLL.

#### BOOKS RECEIVED

- An Uphill Road in India, by M. L. Christlieb. Houghton Mifflin Co., \$2.00.
- Stained Souls, by John T. McIntyre. Stokes, \$2.00.
- An Etching, by Mary S. Fitzgerald. Torch Press, Cedar Rapids, Ia.
- Spiritual Exercises and their Results, by Aelfrida Tillyard. Macmillan.
- The Sanctuary, by George Stewart. Association Press, \$5.00.
- In Tune With the Finite, by Thomas L. Masson. Century, \$2.50.
- The Bible Unlocked, by Henry Martin Battenhouse. Century, \$3.50.
- The Dreams of Youth, by Walter Amos Morgan. Century, \$2.00.
- Devotional Offices for General Use, compiled by John W. Suter. Century, \$1.25.
- Christian Humanism, by Russell Henry Stafford. Willett, Clark & Colby, \$2.00.
- A Son of Mother India Answers, by Dhan Gopal Mukerji. Dutton, \$1.50.
- Old Time Church Drama Adapted, Mystery Plays and Moralities of Earlier Days, by Phillips Eddcott Osgood. Harper, \$1.75.

# The Christian Century Book Service

## WEEKLY BOOK NEWS

### Our Recommendations for MARCH are:

#### Christ at the Round Table

By E. Stanley Jones

Dr. Jones—now famous for his best-seller volume, "Christ of the Indian Road"—gathers, from time to time some of the most intelligent Brahmins, Moslems, Sikhs, Parsees about a "round table" of sincere discussion, and they consider the present and future of Christianity in India and other lands—and here are their findings. (\$1.50)

#### Present-Day Dilemmas in Religion

By Charles W. Gilkey

The author finds that many of the "dilemmas" in religion with which we trouble ourselves are not real dilemmas. He pleads for a full-rounded faith accepting both science and religion, both personal and social religion, both the immanence and transcendence of God, etc., etc. (\$1.50)

#### The Religion of the Spirit

By Ernest Fremont Tittle

For an age of confusion such as this, Dr. Tittle's new book brings assurance. Here is the last sentence of the last chapter, which indicates the trend of the author's thinking: "The missionary task of the nineteenth century was to carry the gospel of Christ to races that had never heard it. The missionary task of the twentieth is to put the spirit of Christ into every racial relationship." (\$2.00)

### And here are the books which were recommended for JANUARY

#### \*Does Civilization Need Religion?

By Reinhold Niebuhr (\$2.00)

#### \*The Wrestle of Religion With Truth

By H. N. Wieman (\$2.50)

#### Modern Worship

By Von Ogden Vogt (\$2.00)

#### \*If I Had Only One Sermon to Preach

Charles Stelzle, Editor (\$1.50)

### For FEBRUARY

#### \*The Impatience of a Parson

By H. R. L. Sheppard (\$1.00)

#### Religion and Social Justice

By Sherwood Eddy (\$1.50)

#### Christian Humanism

By Russell H. Stafford (\$2.00)

#### \*I Believe in God

By A. Maude Royden (\$2.00)

NOTE:—The books starred have been most in demand.

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### Book-of-the-Month Club's March Recommendation is a Novel

The February recommendation of the Book-of-the-Month Club was a biography—"Disraeli," by Maurois (\$1). Its March selection is a novel, "Deluge," by S. Fowler Wright, lawyer, Dante scholar, editor of an English Journal. Mr. Wright is a conservative-radical—a man who detests the novelties of the industrial age, believes in aristocracy, yet ardently craves humanitarian reform. There is nothing new in his social philosophy, say the Book-of-the-Month Club editors, but they enthusiastically agree—although two of them had misgivings about choosing the book—that it is a huge success *as a story*. Thrills, romance, movement are promised to readers.

### Still Another Barton "Lincoln"

By Dr. Barton

Dr. William E. Barton's fountain-pen still pours forth books on the Emancipator. His latest is "Abraham Lincoln and Walt Whitman." (\$2.50).

### Royden Books Selling Well

Thanks to Miss A. Maude Royden's tour in America—and the accompanying newspaper feature—her many books are being asked for at the bookstores: "I Believe in God" (\$2), her latest; "Sex and Common Sense" (\$2.50); "The Friendship of God" (\$1.25) and "Prayer as a Force" (\$1.25) are among the leaders.

### India in the Book Limelight

With Dr. E. Stanley Jones' "The Christ of the Indian Road" (\$1) and "Christ at the Round Table" (\$1.50) taking the lead among religious books, and "Mother India" (\$1.75), "A Son of Mother India Answers" (\$1.50), "India Tomorrow" (\$1.50) and "India's Past" (10s) being discussed in all quarters, it looks like a big India year.

### Appleton's Dollar Series

This series now includes such titles as Maurois' "Ariel," Guizot's "History of Civilization in Europe," Draper's "The Conflict Between Religion and Science," Garret Service's "Other Worlds," Lecky's "French Revolution," and Joe Lincoln's "Cape Cod Ballads."

### "Visitation Evangelism"

Dr. J. Earl Kernahan has taken the leadership in the field of sane evangelism by his successful campaigns in many cities, and his recent book, "Visitation Evangelism" (\$1.50) as one finds itself in the lead among books on this subject.

### 1927 a Record Book Year

The report comes from London that there were more books published in the British Isles during last year than in any other year in the history of book publishing—a total of 13,810—more than 1000 in excess of 1926. Lest some reader may suppose that these figures indicate a rebirth of authorship in these latter days, it should at once be explained that "the largest percentage of the year's increase was in new editions of old books."

### Warwick Deeping's Fiction Triumphs

Dr. Ewers, of Pittsburgh, is continually sending in orders for "Sorrell & Son" (\$2.50) by the English novelist, Warwick Deeping—to be mailed as gifts to his friends. He, and other Deeping enthusiasts, will be interested to learn that that book is now in its third hundred-thousand. "Doomsday" (\$2.50) has had ten printings in less than a year, and "Kitty" (\$2.50) the latest has already sold over 100,000 copies.

### Kipling Among the Collectors

Rudyard Kipling may not be read as much as he was a generation ago, but he is still a great name. In January a collection of first editions, presentation copies, printers' proofs, autograph letters and manuscripts of Kipling was sold at the American Art Galleries for \$91,381.50.

### "A World List of Notable Books"

The American Library Association has selected 40 books published in the United States during 1926 which it considers worthy of inclusion in a "World list of notable books." Some of the titles included are "New England in the Republic, 1776-1850," by James Truslow Adams; "Our Times, Vol. 1, The

Turn of the Century, 1900-1904," by Mark Sullivan; "Fix Bayonets," by John W. Thomason; "The Meaning of a Liberal Education," by Everett Dean Martin; "This Believing World," by Lewis Browne; "The Story of Philosophy," by Will Durant; "Richard Kane Looks at Life," by Irwin Edman; "Israel: the Life and Times of Edgar Allan Poe," by Hervey Allen; "Edgar Allan Poe: a Study in Genius," by Joseph Wood Krutch; "The Intimate Papers of Colonel House"; "Abraham Lincoln, the Prairie Years," by Carl Sandburg; "Jefferson," by Albert Jay Nock; "On the Trail of Ancient Man," by Roy Chapman Andrews; "The Arcturus Adventure," by William Beebe, and "Critical Woodcuts," by Stuart P. Sherman.

### Library Demand for Books

According to the Bookman's Monthly Score, the two books most in demand at public libraries over the country during 1927 were "An American Tragedy," by Theodore Dreiser (\$5) and "The Story of Philosophy," by Will Durant (\$5). The leaders in non-fiction were: "The Story of Philosophy," "The Royal Road to Romance," Halliburton (\$5), "Why We Behave Like Human Beings," Dorsey (\$3.50), "This Believing World," Browne (\$1.50), "Revolt in the Desert," Lawrence (\$1), "The Man Nobody Knows," Barton (\$2.50), "The Revolt of Modern Youth," Lindsay (\$1), "Napoleon," Ludwig (\$3), and "The Glorious Adventure," Halliburton (\$5).

### The Author of "Christian Humanism" As Dr. Gilroy Saw Him in His Pulpit

Dr. William E. Gilroy is enthusiastic about Dr. Russell H. Stafford's new volume of sermons, "Christian Humanism," (\$2), and he likes him tremendously as a face-to-face preacher. "A few weeks ago," he writes, "I attended a service at the Old South church, and I had a clear revelation of Dr. Stafford's genius. It was a sermon that was as unique and original as it was masterly. Its total effect upon the congregation was evidently much the same as upon me, for there was a sense of hush and expectancy all through the half-hour of his preaching. It convinced me of Stafford's greatness, though in personal contacts I had come to know the strength of his personality and the richness of his intellectual equipment."

### PH Broadcasts Two Books

I heard PH on the radio yesterday and noticed that he mentioned two new books with enthusiasm. He said he believed Dr. E. Stanley Jones to be "the best known missionary in the world today," and predicted for his new book, "Christ at the Round Table," an even greater sale than his remarkable first volume had. Which is saying something! The other book mentioned by PH was Dr. C. Copeland Smith's forthcoming volume "Radio Religion"—this will be out in five or six weeks, WJC of Willett, Clark & Colby, tells me.

### Napoleon Biographer to Write Wilson Biography

Emil Ludwig, who has become, since the publication of his great "Napoleon," the world's most famous writer of biography, is now in this country. He says he has been looking over America's "great men"—of whom he seems to think we have not a large number—with a view to preparing a biography of his pick of them. He has divulged the secret that he has selected Woodrow Wilson as his subject. He tells us too that Goethe is not appreciated by more than a hundred people in Germany, and that America has not done much better by him. So he is writing him up, and the biography is to be published in about a year. Interesting, too, is the fact that his publishers, Boni & Liveright, are just now announcing a book by Ludwig on Jesus; it bears the title, "The Son of Man." (\$3.00)

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## ITINERARY

**June 27, Wed.** Sail from **New York** on S.S. "Berengaria" (52,000 tons) of the Cunard Line.  
**July 3, Tues.** Call at Cherbourg. Land at **Southampton**. Train to London.

### ENGLAND.

**July 4 to 8, Wed. to Sun.** At **London**. The British Museum, National Gallery, Tate Gallery, The Tower, Westminster, St. Paul's, etc. Excursions to **Windsor**, Eton, Stoke Poges, **Stratford-on-Avon**, Warwick and Kenilworth.

### FRANCE.

**July 9 to 16, Mon. to Mon.** At **Paris**. The Louvre, Luxembourg, Madeleine, Notre Dame, Napoleon's Tomb, Arc de Triomphe, etc. **Versailles**, where the Peace Treaty was signed, and the Palaces with their memories of Marie Antoinette and the kings of France. Excursion to the **Battlefields**, visiting Chateau Thierry, Belleau Wood and Rheims.

**July 16, Mon.** Train to Lyons and Grenoble.

**July 17 to 19, Tues. to Thurs.** Delightful motor tour through the Alps of Savoy via Briancon and Barcelonnette to Nice.

**July 20, Fri.** At **Nice**. Motor over the **Corniche Drive**. The Casino at **Monte Carlo**.

### ITALY.

**July 21, Sat.** To **Rome** via Genoa and Pisa. A delightful trip along the Riviera with beautiful views of the Mediterranean.

**July 22 to 25, At Rome.** Ancient Rome—the Forum, Coliseum, Catacombs, Baths of Caracalla, Appian Way, etc. Mediaeval Rome—St. Peter's, Sistine Chapel, St. John Lateran, the Scala Santa and other churches. Museums of the Vatican, Capitol and private collections. Evening train to Naples.

**July 26 to 28, At Naples.** Motor to **Pompeii**, the **Amalfi Drive** to **Sorrento**, steamer to **Capri**, the Blue Grotto. Motor around Naples, visiting the Museum and the Aquarium. Evening train to Rome.

**July 29, Sun.** Another Sunday in Rome.

**July 30, Mon.** **Perugia**, an intensely interesting mediaeval city, and **Assisi**, with its memories of St. Francis.

**July 31 and Aug. 1, Tues. and Wed.** At **Florence**. The Uffizi and Pitti galleries, filled with the works of Titian and Michelangelo; The Cathedral and Baptistry. Evening train to Venice.

**Aug. 2 and 3, Thurs. and Fri.** At **Venice**. Church of St.

Mark, the Doge's Palace, the Old Prison, the Bridge of Sighs, the Academy, the Rialto; and an excursion to the Lido, the famous bathing beach. Night steamer to **Trieste**.

### AUSTRIA AND HUNGARY.

**Aug. 4, Sat.** To Vienna by the famous Semmering Pass.

**Aug. 5 to 9, Sun. to Thurs.** At **Vienna**, the proud capital of Austria. Visit the famous galleries, the Hofburg, Schonbrunn, the Ringstrasse, the Prater, etc. Excursion on the Danube to **Budapest**, the capital of Hungary. This city is full of beautiful buildings, fine boulevards and interesting streets and market places.

**Aug. 10 and 11, Fri. and Sat.** Train to Innsbruck. An interesting journey through the Austrian Alps. The night will be spent at a quaint Tyrolian village.

**Aug. 12, Sun.** At **Innsbruck**, the capital of the Tyrol.

**Aug. 13, Mon.** The Arlberg route to Bregenz.

### SWITZERLAND.

**Aug. 14, Tues.** Lake Constance, **Zurich**, the Lake of Zurich. The night will be spent on the summit of the **Rigi**.

**Aug. 15, Wed.** Steamer on Lake Lucerne. **Lucerne**.

**Aug. 16, Thurs.** To **Mayence** via Basel and Strasburg.

### GERMANY.

**Aug. 17, Fri.** Steamer on the Rhine to Cologne.

**Aug. 18, Sat.** Morning at **Cologne**. Visit the famous Cathedral. Afternoon train to The Hague.

### HOLLAND.

**Aug. 19 and 20, Sun. and Mon.** At **The Hague**. Visit the Peace Palace, the House in the Woods, the Mauritshuis, etc. Excursion to **Scheveningen**.

**Aug. 21, Tues.** **Amsterdam** and the Island of Maarken.

### BELGIUM.

**Aug. 22 and 23, Wed. and Thurs.** At **Brussels**. Usual sight-seeing including the Palais de Justice and excursion to **Waterloo**. Night service to London.

### ENGLAND.

**Aug. 24, Fri.** Another day in **London**, giving an opportunity for final shopping.

**Aug. 25, Sat.** Train to **Southampton** and sail on S.S. "Mauretania," the fastest steamship in the world.

**Aug. 31, Fri.** Due at **New York**.

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